

THE
Triumph of a Christian,
Containing three excellent and
heavenly Treatises.

1. *JACOBS Wrestling with GOD.*
2. *The Conduct of Comfort.*
3. *A Preparation for the Lords Supper.*

Full of sweet consolations for all that
desire the comfortable sweetnesse of
Jesus Christ; and necessary for those
who are troubled in Conscience.

Written by that worthy man M. JOHN CALVIN
GOWEN, Minister of Gods word.

The 3. Impression, Corrected and amended,
with two Prayers to be used in private
Families hereunto added.

ADVERTISING

At LONDON,
Printed by H. B. for Iohn Budge, and are
to be sold at the great South-dore
of Pauls, and at Brittons Church.

1612.

LIBRARY OF THE
Union Theological Seminary
NEW YORK CITY

~~XXXXXXXXXX~~
Purchased from
Cosmopolitan Science & Art Ser. Co.

1612
C876
Tr



TO THE VERY

Godly and right Noble Ladie,
my Lady MARY STEWART,
Countesse of Marre.

(* *)

Right noble Lady : The Church
of God is compared by Salo-
mon to a terrible army, where-
in are bands of strong men, and vali-
ant Israelites, expert in the warre, and
that can handle the sword : and euery
Booke of sacred Scripture wee may call a
seuerall Armour-house, furnished better
then that house of Lebanon, which Salo-
mon stored with shields and Targets of
Gold. In it are weapons of warre, both in-
uasive and defensue, armour conuenient
for euery state of life, and meet for euery
kinde of battell, wherewith our aduersaries

The Epistle

are able to assault vs. But as DAVIDS Worthies were not all of one valour, for Abishai chief of the second three, yet did not attaine unto the first three: so haue not all the Warriours of Christ a like strength, and skill to fight the Lords battels. And therefore we who are but novices in the spirituall warfare, as wee should be carefull every day to put on the compleate armour of God that wee may stand, so should we diligently take heed to other valiant Wrestlers, who through Faith and Patience haue inherited the promises before vs; that wee may learne of them, how to wield our weapon in the spirituall warfare. Among many, whose battels are registred in the booke of God for our instructiō, I haue here brought in worthy Iacob, a Wrestler from the womb, euen to the day of his death, who in this his most singular rare wrestling with God, sheweth vs an image of Gods wrestling with his children, the variety of tentations, whereby he proues vs, & the means by which we stand. Sundry others before me haue written learnedly & largely of this subiect: but

Dedicatorie.

I haue labored as far as I could to eschew coincident doctrine : and I haue principally endeuored my self to search out such obseruations, as through experience by the grace of God, I haue found most comfortable for such as are troubled in conscience. And theſe (right noble Lady) I haue beene bolde to dedicate vnto your Honour, as vnto one who hauing obtained mercy of God, is through his grace daily exerciſed in the ſpirituall warfare. Accept it therefore as a testimony of that loue and reuerence that I beare to that grace of God, which is manifeſt in you : for the increaſe whereof I daily pray vnto God that he would confirme you to the end, and bring forward his owne worke in you to perfection.

Your Ladyſhips, in our common Sauour,
the LORD IESVS,

WILLIAM COWPER.



THE TEXT.

GENESIS. Cap. 32. Ver. 24.

24 **N**OW when Iacob was left himselfe alone, there wrestled a man with him vnto the breaking of the day.

25 And hee sawe that he could not preuaile against him: therefore hee touched the hollow of his thigh, and the hollow of Iacobs thigh was loosed, as he wrestled with him.

26 And he said, Let me go: for the morning appeareth: who answered, I will not let thee go, except thou blesse me.

27 Then said hee, What is thy name? and hee sayd, Iacob.

28 Then said hee, Thy name shall bee called Iacob no more, but Israel: because thou hast had power with God, thou shalt also preuaile with men.

29 Then Iacob demanded, Tell me thy name I pray thee: and he answered, Wherefore now dost thou aske my name? and he blessed him there.

30 And Iacob called the name of that place Peniel: for said he, I haue scene God face to face, and my life is preserved.

31 And the Sun rose to him, as he passed Penicell, and he halted vpon his thigh.

CHAP.



CHAP. I.

*A priuiledge of the godly, that say God is
with them, none can be against them to
hurt them.*

My helpe is in the name of the Lord.

IT is a comfortable saying
for the godly, that is set
downe by the Apostle, *If
God be with vs who can be a-
gainst vs?* This sentence
doth not deny but that good men e-
uen in a good course may haue ene-
mies; but it doth import this comfort,
that the oppositiō which is made vnto
them cannot hurt them: we may be cast
downe but we cannot perish; our ene-
mies may trouble vs but cannot ouer-
come vs; yea, *capitis poena nos possunt af-
ficere, uocere non possunt*: they may take
the head from vs but cannot hurt vs. It

*Iust. Mart.
Apol. 2. ad
Anto. Imp.*

Bernard.

is not for this life they fight vvho haue laid hold on eternal life; our ioy & our crowne none are able to take from v●
Verè enim tuta pro Christo, & cū Christo pugna, in qua nec vulneratur, nec occisus, fraudaberis victoria: there is no danger in that battaile vvherein vve fight for Christ and vvith Christ; for we are sure that vvwhether vvee bee vvounded or slaine, we shall not be defrauded of the victorie. *Iacob* here a good man, is in a good course, for hee is traueilling at the Lords command from *Padan A ram* vnto *Canaan*, yet is hee troubled with enemies; for *Laban* pursues him behinde, and *Esaū* commeth against him before, but both of them labour in vaine, because God is with him.

Yet good men may be crossed in a good course.

2. King. 9. 20
 But God shall either bridle, or change, or confound their enemies.

The Lord doth in such sort bridle the rage of *Laban*, that albeit hee marched after *Iacob* more furiously then *Iebu* the sonne of *Nimshi* marched after *Iehoram*, thinking to satisfie his discontented minde, by reducing *Iacob* to a greater slauerie then hee vvvas in before, yet the Lord puts inhibition to the

the conclusions of his heart, & makes him faine to sue for *Jacobs* friendship, and to enter into a covenant of peace with him.

Yea, which is more comfortable, the Lord maketh *Laban* himselfe a preacher of Gods providence, in mercy waiting ouer *Jacob*. Thus the Lord bridleth *Laban*, and sends him backe againe to his owne home, without doing harme to *Jacob*, or any of his. And as for *Esau* the Lord in like manner changes his cruell heart, and makes him fauourable to *Jacob*, so that the same hands wherewith once he thought to haue slaine him, embrace him, and with the same mouth that once vowed to haue his life, he kisseth him: so sure are they vnto whom the Lord is a Protector: for when the waies of a man please the Lord hee can make his enemies his friends.

If wee well marke and consider this History, the Lord God so carefully waites vpon his seruant *Jacob*, that for euey trouble which arises to him hee acquaints

As the sufferings of Christ abound in vs, so his consolations abound.

acquaints him euer with some new and singular consolation. In the beginning of this chapter the Angels of the Lord appeared vnto *Iacob* to comfort him, they brought him in effect this message from the Lord, Feare not, O *Iacob*, the power and malice of thy brother *Eſau*, for here are we, the hoast of the liuing God to goe with thee and assist thee, according to the promise of protection in thy iourney that God made to thee in Bethel, wherein thou sawest the Angels ascending and descending vpon the Ladder: we are now sent to wait vpon thee, as we conuaded thee in thy coming, so are we now safely to conuay thee in thy returning, in despight of all that will oppose themselues against thee.

This vision no doubt did confirme the heart of *Iacob* for a while, and encouraged him to the iourney: yet soone after hee is troubled with a new feare: the report of his Messengers, vwho tolde him that *Eſau* vvas comming against him with fowre hundred men, doth

doth in such sort disquiet his mind, that hee forgets his former comforts, and he becomes exceedingly afraid.

And in this, each one of vs may see an image of our owne weaknesse. *Jacob* had manie proofes and experiences of Gods mercie. It is not long since hee got ioisfull deliuerance from *Laban*, and since the Lord, as I haue said comforted him by the ministry of his Angels, and yet now beholde how small a thing discourages him: certainly such is the weaknesse of the dearest Children of God, that it is not one confirmation, yea, not manie experiences of mercy that wil sustaine vs; but we haue need continually and hourelly to be strengthened with newe grace of corroboration. Plants that are set in the earth, require watering when they are young, and corne that grows in the field, without the first and latter raine comes not to maturity and perfection: so wee, vnlesse that every howre the raine of heauenly grace descend vpon vs from God, or at the least his dewe distill

An image
of our weak-
nesse.

Wee haue
needethat
the Lord
should eue-
ry day re-
newe his
mercies to-
wards vs.

distill into our hearts, by a secret and vnperceiued manner, cannot possibly stand; no, not one moment in the state of grace. Euery spiritual desertion manifests our weakenesse: the voice of a Damsell shall shake vs as it did *Peter*; the rumor of a trouble shal affray vs, as here it afraies *Jacob*, it is the Lords countenance which maketh vs to liue. *Cause thy face, O Lord, to shine vpon vs, and we shall be safe.*

Psal. 80

Not once
but often do
the godlie
fall, and that
many times
in one and
the selfe
same sinne.

Abraham in *Egypt* got a notable prooffe of the Lords prouident mercie waiting ouer him, preserving *Sarah* inuiolate, when he had yeelded her chastitie to the concupiscence of an Ethnike, king *Pharaoh*: but was this experience of Gods mercy sufficient to confirme him, and make him strong against the like tentation in time to come? No surely: for shortly thereafter in *Gerah* among the Philistines, he falls into the same sinne of fearfull distrust, so that againe the second time, hee seekes the preservation of his life by hazarding the chastitie of *Sarah*:

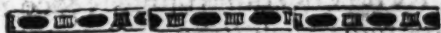
And

And that worthy Prophet *Samuel* albeit hee found many a time the Lords presence with him, assisting him in such sort that he suffered none of his words to fall to the ground, yet when God commaunded him to goe and annoint *David*, he refused at the first, and why? because he feared least *Saul* should slay him. Who would think that such weaknesse had bin in the man of God, that hauing the word of the Lord for his warrant, he should yet be afaide of the countenance of man? Thus now and then hath the Lord giuen to the best of his children, a prooffe of their owne weaknesse, that we looking vnto them might bee humbled within our selues, knowing that wee are nothing without the Lord. As *Eutichus* fell from his seat in the window, wherin he sate hearing *Paul* preach: so haue we our owne fownings, whereby many times we fall from the seate of our deuotion, from the full assurance of faith which causes confidence, from the sense of mercy and spirituall ioie rising thereof, into horrible

We haue
our spiritual
faintings &
fownings
warning vs
of our owne
weaknesse.
Acts. 20.

And that
God is the
strength of
our life.

horrible distrust and fearefull perturbations; so that wee become almost dead, hartlesse, comfortlesse, and without feeling: But blessed be the Lord, who euen at those times *dorth keepe our soules in life*, and lift vs againe into his armes, more louingly then *Paul* did *Eutichus*; he sets vs againe on our feet, he renewes his mercies, and restoreth his former ioyes vnto vs. Let it therefore neuer goe out of our mindes, that *God is the strength of our life*, without whose grace we haue no standing, that so our eyes and our hearts may be continually aduanced towards him, desiring the Lord to be with vs, and at no time to leaue vs. In all the course of our life, let vs say to the Lord with *Moses*, *I will not go forward one foot, except thou go with me*, otherwise we shall faint vnder euery burthen, stumble at euery impediment, and fall vnder the least temptation that shall ouertake vs: but if the Lord be with vs, *we shall be able to do all things through him that comforts vs.*



CHAP. II.

*Gods fatherly compassion appeares, in that
he handles vs most tenderly when wee
are weakest.*

NOtwithstanding, for this infirmity
in *Iacob* the Lord doth not reiect
him, but rather like a louing Father
handles him so much the more ten-
derly. It is the Lords praise & our com-
fort, he breakes not the bruised reed, and
quenches not the smoaking flax: he is the
God who comforts the abieect, and bindeth
vp the broken in heart. It was not for *Ia-
cobs* worthinesse that the Lord did first
chuse him, and now for his weaknesse
he will not reiect him: therefore doth
he now appeare to *Iacob* in his neede,
and minister vnto him greater com-
fort then any he got before. In the be-
ginning of the Chapter, the Lord sent
his Angels, his ministring spirits to
comfort him, and now because *Iacob*
yet is in feare, in the end of the Chapter
ye

Malac.

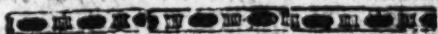
Psal. 37. 24.

This rare vision teacheth the manner of Gods wrestling with his children.

ye see how he comes himselfe & comforts him. Such is thy tender mercy. O Lord, towards those whome once thou hast chosen to be thine, that thou wilt neuer forsake them: surely because thou art not changed therefore is it that we are not consumed, though we fall thou wilt put under thine hand and raise vs up againe, and makest thy last comfort alwaies the greatest.

The vision is rare, the like not again to be found in all the booke of God: yet most profitable for our edification, as containing in it an example of Gods wrestling with his owne children; and therefore meete to be considered of all the good souldiours of Iesus Christ, wrestlers in the spirituall warfare. And therefore for the better vnderstanding of it. and giuing greater light to the whole story, in the entry we wil handle these 3. things: first, what moued the Lord at this time to appeare vnto his seruant *Iacob*: secondly, what is the forme & manner of the Lords apparition; and thirdly, what is the end of it.

CHAP.



CHAP. III.

*The cause mouing the Lord to appeare to
Iacob, at this time.*

THe cause mouing the Lord to appeare to *Iacob* was the hardest state wherein his seruant stood at this time: for *Iacob* is now in great anguish of minde, tumbling as it were betweene feare and confidence, betweene hope and despaire: hope bidding him goe forward in his iourney, despaire by the contrary disswading him; confidence promising him safety, feare threatening him with danger: his hope leanes on the word of God, who promised to be with him, and prosper him: his feare is conuerued of the words of *Esa*, who had vowed to slaie him, and is now wakened againe, and augmented by the report of his seruants, who tolde him that *Esa* was comming against him with an army. Thus did he walke staggering ypon seete, not vnlike the

Iacobs perplexitie.

Daniel.

2. Chron.

fecte of Daniels Image, partly of clay, partly of iron. Some of his thoughts being weak and impotent, others strong and forcible to carrie him forward. In this perplexitie now stands *Jacob*, having no conclusion nor counsel within him without contradiction, vncertaine what to do, or which way to turne him, nor vnlike *sehoaphat*, who being strayed with the Ammonites, Moabites, & Edomites, stood vp before the Lord and said: *O Lord there is no strength in vs to stand against this great multitude, neither doe wee know what to doe, but our eyes are towards thee.* In like manner (say I) doth *Jacob* here, being assaulted vvith a force hee was not able to resist, hee turnes him to the Lord, and declares to the Lord in humble manner his feare: *Deliver mee O Lord from the hand of my brother Esau: for I feare him, least hee come vpon mee, and smite mee, and the mother vpon the Children.* Therefore is it that now the Lord comes, as in due season & conuenient time, to shew himselfe for the comfort of

of his seruant. No help for *Iacob* in man, the Lord puts to his right hand, and comforts him. *Ibi enim incipit diuinum auxilium; ubi deficit humanum.* When all other helps faile the children of God then commeth in the help of God, for he knowes best the very point and article of time, wherein it is meete that he should be the deliuerer of them who waite vpon him.

The help of God begins when other help failes.

As for the manner of the apparition, the Lord is not content to answere *Iacob* by vvord onely, nor by sending seerely patience and comfort vnto his troubled spirit (which way many a time he answeres the prayers of his ovvne) but he confirms him by an extraordinarie vision. For he appeares to *Iacob*, in the forme of a man, & wrestles with him: he assailes him not with a superior strength which he was not able to withstand, but applies himselfe to *Iacob*s weaknesse, and disposes the wrestling in such a maner, that *Iacob* gets the victory, albeit not without a wound; for his thighbone is disjointed and

The manner of the Lords apparition is both by vvord and vision.

put out of the ioint, so that hee halted all the daies of his life : which as for the present time it was a matter of his humiliation: being a discovery of his weakness, and of the Lords indulgence, whereby onely hee preuailed victor in the combate, so was it for all time to come, a memoriall and remembrance vnto him of this most comfortable apparition.

The ende of
the Lords
apparition is
Iacobs con-
firmation.

And as for the end of the Lords appearing : the end, saith *Theodoret*, was the cōfirmation of *Iacobs* hart against feare; *ideo enim Angelus cū Iacob luctars voluit, vt timenti fratrem fiduciam in-igeret.* And this ye may perceiue out of the words which the Lord vtters when the wrestling is ended, *Thou hast wrestled with God, and shalt also preuaile with men.* Feare not therefore (vwill the Lord say, O my seruant *Iacob*) to encounter with *Esau*, who is but a mortall man : I, who haue furnished thee with strength to stand in this wrestling with God, shall furnish thee with strength also in all thy conflictes with men, and thou

thou shalt preuaile. This is the ground of all our comfort in trouble: which if wee could remember, then would wee not be cast downe nor disquieted vvith feares, *but would sanctifie the Lord of hosts in our hearts, and make him our feare.* It is neither in our name, nor strength, nor in the povver of nature that wee stand and wrestle: we go forth against our *Goliab* in the name of our God, weake in our selues, yet in him more then *Conquerors*: *Maiores enim est qui praeest in nobis, quam qui in hoc mundo, nec plus ad deijciendum potest terrena poena, quam ad erigendum diuina tutela:* he is stronger that rules in vs, then the prince of this world, neither are these euils which earthly men are able to inflict vppon vs so forcible to cast vs downe as the heauenly helpe is able to raise vs vp: let vs alwaies walke forward in this our strength, *The Lord is my light and saluation, the Lord is the strength of my life, of whom then shall I be afraid?*

Esa. 8. 13

Cypr. lib. 2.
Epist. 6.

Psal. 27

But now, before that yet wee enter

B 3

into

How mercifulously
God in dealing with his
children
works by
contraries.

So did he in
the work of
creation.

into the particulars, let vs marke these profitable lessons that arise out of this ground to be obserued. If yee consider what is the Lords purpose and intention, what againe are the means he vseth to bring about his purpose, yee shall see that the Lord vseth meanes which appeare contrary to this end. His purpose is to confirme *Iacob*, the means he vseth, is wrestling with *Iacob*, a strange manner of working, that the Lord should shake him hee mindes to strengthen, that he should wound him whom hee purposes to confirme, and thus, and this maner way on a sodaine terrifie by a straunge wrestling in the night, & in a solitary place, his seruant whom he came to comfort; but so it is, the working of the Lord oftentimes is by contraries. In the first worke of creation, hee made all things of nothing: hee commaunded light to shine out of darknes; he formed the body of man his most excellent earthly creature, of the basest matter, dust and clay; of the vilest creature hee made the most honourable.

nourable, and all to shewe the glory of his power.

In the worke of redemption in like manner, our Sauior Iesus by sustaining shame, hath acquired to vs glory; by induring the Crosse hath obtained the Crowne; by suffering death hath destroyed death, and him who had the power therof: and after the same manner of working he is yet daily meruailous in his Saints: by death he brings them vnto life; *he kills and makes aliuē*: through doubtings he leades them to assurance; by temporall despaire hee brings them to abound in hope; hee afraies them with his terrours, to make them the more capable of his consolations. It is strange and meruailous in our eyes: may wee not learne it daily by experience, that God d. liuereth vs from Sathan, by letting Sathan loose for a while vpon vs. & he saues vs from our sinnes by gathering all our sinnes against vs, and laying them to the charge of our Conscience, and by a present feeling of his wrath hee

So also in the work of redemption.

And so daily in his saints.

Psal.

We should
not therefore
be discoura-
ged when
God seemes
strange to vs.

Psal.

Hosea. 6

Tim.

Genes.
Acts.

maketh vs flee that terrible VVrath
which is to come.

Bee not therefore discouraged, yee
who finde this working of the Lord :
faint not though the Lord after this
manner do exercise you, that when ye
cry for mercy, yet to your feeling, ye ap-
prehend nothing but anger: reuerence
the working of God, suppose for the
present yee vnderstand it not; let the
Lord walke on his owne way, and wait
thou with patience for comfort in the
end: *The Lord will send a gracious raine
vpon his inheritance to refresh it, when it
is weary: though he kill vs, he shall make
vs to liue againe.* When hee hath hum-
bled vs to the graue, yet he will raise vs
againc. *After two daies he wil reniue vs,
and in the thrd he shall raise vs up, and
wee shall liue in his sight.* It is no rotten
foundation we leane to: *the foundation
of the Lord remaines sure,* and therefore
aibeit the Lord should slay vs yet will
we trust in him. He sent a fearful dark-
nes on *Abraham* ere euer he shew'd him
the comfortable vision: he stroke *Paul*
vnto

vnto the ground, and confounded him before that he couerted him; he strake him with blindness ere euer he opened his eyes: he began hardly with *Jacob*, but ends with a blessing; at the first hee dealt rigorously in his answers with the woman of *Canaan*, but in the end comforted her. As *Ioseph* for a long time made it strange with his brethren, but at length his inflamed affection compelled him to embrace them: so the Lord though hee make a shewe of an angry countenance toward his owne yet his inestimable loue and fatherlie compassion shall force him to reueale himself vnto them in the sweetnesse of his mercie. *For a little while haue I forsaken thee, for a moment in mine anger, (as it seemed) I hid my face from thee for a little season, but with everlasting mercy haue I had compassion on thee, saith the Lord thy Redemer.* Wee shall perceiue in the end that which now in the midst of trouble wee see not: though in our afflictions wee take him as an aduersary through the weaknesse of our faith.

Esa. 45,7

For in the
end he shall
hew himself
a louing Fa-
ther vnto his
owne.

yet

Psal. 1. 19

yet shall wee finde that then God was with vs, working for our deliuerance, when hee seemed to be against vs: let vs not therefore bee cast down when the Lord worketh with vs after his own maner of working, by means vnknown to vs: let vs learne of *Iacob* to wrestle with the Lord; and with that woman of *Canaan*, cleaue to him the faster, when he seemes to put vs away: we shall find in the end, *The Lord is neere vnto them who are of a contrite heart, and will saue such as be afflicted in spirit.* Yea, we shall with *Dauid* reioice and glory in the Lord, *It is good for me that euer the Lord corrected me,* the Lord be blessed therefore, for hee hath shoven his meruailous kindnesse towards me.

Division of
the History.

1
The wrest-
ling, and 5.
circumstan-
ces thereof.

It is now time that we enter into the history it selfe, vvhich hath these two parts: the first sets downe the Angels wrestling with *Iacob*: the second contains the conference of the Angell with *Iacob*, which followes vppon the wrestling. As for the wrestling we haue in it fve things to bee considered:

I. the

1. the time of it : 2. the persons between whom : 3. the maner of the wrestling, whether corporal only, spirituall only, or mixt : 4. how long continues the wrestling : and last of all the issue of this wrestling.

²
The conference betweene God and Iacob.



CHAP. IIII.

The first circumstance ; the time of the wrestling.

AS for the first, the circumstance of time is noted by *Moses* : when *Iacob* (saith he) *was left alone*. Amongst many reasons that might moue *Iacob* to bee alone, I encline to none more then this ; he sought to be solitarie, to the end hee might haue the fitter occasion to pray, and poure out his griefe the more freely and homely into the Lords bosome : for wee know that the presence of man is oftentimes a great impediment of the free comuning of our soules with God, and that the children of God will boldly communicate those

Solitarines
conuenient
for praier.

And yet so-
litarines a-
uailes not
without in-
ward atten-
tion.

Cyprian.de
orati.Dém.

those secrets to the Lord, vvhich they
vwill not vtter to their dearest friends.
Wee haue here then to learne with *Ia-
cob*, Sometime to withdrawe our selues
from the dearest company of men, that
vvee may haue the better occasion by
praier to conferre vvith our God : for
*bee vvhob loneth wisdomē, vwill separate
himselfe to seeke it.* Yet are vvee to re-
member, that solitarinesse auailles not
without, vnlesse there bee silence with-
in : for though the body be removed
from the eyes of men, if the soule in
the meane time bee disquieted vvith
bands of restless & troublesome moti-
ons, it is not possible that we can pray.
*Maxima est segnitia alienari & capi
ineptis cogitationibus, cum Dominum de-
precaris: quasi sis aliquid, quod magis de-
beas cogitare, quam quod cum Deo lo-
quaris, quomodo te audiri à Deo postulas
cum te ipse non audias? vis Deum memo-
rans esse tui cum rogas, cum tu ipse me-
mor tui non sis? hoc est ab hoste in totum
non cauere, hoc est vigilare oculis & cor-
da dormire, cum debeat Christianus etiam
cum*

cum dormis oculus, corde vigilare. It is
 (saith *Cyprian*) a very great sloath to be
 alienate and carried awaie with vnmeet
 cogitations when thou prayest vnto
 God, as if there were any thing where-
 of thou shouldest thinke more then
 this, that thou art speaking with God.
 How desirest thou that GOD should
 heare thee, when thou hearest not thy
 selfe? or that he should be mindfull of
 thee, who ar not mindfull of thy self?
 by so dooing thou art not vvarie e-
 nough of thine enemy: this is to watch
 with thine eyes and sleepe with thine
 heart, whereas it becommeth a Chri-
 stian euen to wake with the heart when
 the eye is asleepe: *I sleepe, but my heart*
waketh.

Canticles.

When therefore wee goe to pray, we
 must doe as did our Sauour, when hee
 went to raise *Tabitha* from the dead, he
 put the Minstrels and the mourners to
 the doore; and wee must put worldly
 thoughts out of our mindes, tolerable
 seruants (if so bee wee vse them as ser-
 uants) at another time, but no waie
 tolera-

What pre-
 paration
 should goe
 before prai-
 er.

tolerable in the time of prayer : like the Asles and Seruants of *Abraham*, which hee vsed as helpes to carry him forward in his iourney, but left them at the foote of the mountaine when he vvent vp to pray and sacrifice to the Lord. And thus the perturbations of our minde within being quieted, then let vs eschew as farre as possibly vvee can, all occasions of distractions without vs : let vs vvith the spouse in the *Canticles*, follow our Husband into the fields, and there talkewith him: or with *David* let vs examine our hearts vpon our beds and bee still : or as our Sauour commandeth vs, let vs enter into our chamber, and shutte the doore, and there in secret pray to our heauenly Father. After this manner vvent *Daniel* to his chamber alone, and *Peter* to the top of the house alone, and *Iesus Christ* vvent alone to the mountaine to pray all night. And so much the more earnestly should wee practise this Lesson, because now by *Iacobs* example vvee learne, that then the Lord doth like most

Canticles.

Psal. 4.

Mat. 6, 5

Daniel:

Acts.

How careful
we should
be, and why,
to seek occa-
sions to pray

most familiarly to shew himselfe vnto vs, when wee are best content to separate our selues from all other pleasures, that wee may get conference vwith the Lord: whereas by the contrary, when wee neglect to seeke him, and will not doe so much as redeeme a time and occasion to speak with him, by forgoing for a while, the company of men, the Lord accounts that hee is dishonoured of vs, that we are such, as haue little delight in the Lord; yea, preferre every thing before him: and therefore also it is, that the Lord delights not to be familiar with vs, and to acquaint vs with his familiar presence, because wee doe not carefully waite vpon him.

Neglect of prayer is a contemning of God.

The Lord therefore increase in vs this delight & disposition to pray, that wee may esteeme it a benefit & vantage to vs, to haue the least occasion to pray: for it vvas neuer yet seene but that a hart to pray hath euer bin an vndoubted fore-runner of a speciall blessing of God to ensue; *If wee open our mouth wide the Lord shall fill it*: seeking must goe

True praier alwaies returns with profit to vs.

Psal.

Genes.

How at sixe
petitions
Abraham
brought the
Lord from
50. to 10.

Mat. 5

go before finding, and we must knock before it be opened: if we haue the first we may be sure of the second. Our Sauior hath assured vs that our heavenly Father will giue his holy spirit to them who desires him. VVhen *Abraham* prayed to the Lord, the Lord answered him in such sort, that euery petition he sent forth returned back with some new gaine: at sixe petitions he brought the Lord from fiftie to ten, that the Lord promised to spare all *Sodome* for tenne righteous. And that which is most comfortable, the Lord left not off answering, till first *Abraham* ceased from praying. As that Oyle miraculously multiplied by *Elisba*, continued so long as the poore widdow had an empty vessel wherein to receiue it: so may we be sure that the grace of our God, shall without ceasing bee multiplied vpon vs so long as our hearts are enlarged to call vpon him. *Blessed are they who hunger and thirst for righteousness, for they shall be satisfied.*

CHAP.



CHAP. V.

The second circumstance; the persons between whom the wrestling is.

THe second thing that here comes to be considered, is the persons, between whom the wrestling is. Hee that wrestles here with *Iacob*, is not a Man, albeit *Moses* so calleth him, because so hee appears: neither is hee a created Angell, albeit *Hosea* cal him an Angell of God. But he who wrestles is the Sonne of God, the great Angell of the couenant: *hic homo uerus Deus est, non ex nuncupatione, sed natura*: he it is, who in this combat is the wrestler with *Iacob*.

*Chrysost. in
Gen. 22.*

Where first it is to bee demaunded, how it is that Iesus Christ appeared to the Fathers vnder the Law, in form and shape of a man, hee not being yet incarnate and made man indeede? the answer is, that appearing, of Christ in forme of a man, was as *Tertullian*

How as
man Christ
appeared to
the Fathers
before his
incarnation

Galath.

Difference
betweene
Christs ap-
parition and
and his ma-
festation af-
ter in the
flesh.

calleth it *praludium humanitatis*, a pre-
signation of his manifestation after in
the flesh: but there is a great difference
betweene the appearing & his incarna-
tion that followed *in the fulnesse of time*:
for first, albeit Christ before his incar-
nation took on verily the body of man,
yet was he not then a man indeede, he
was not then *the seed of the woman*; but
when fulnesse of time came, God sent
his Son into the world, made of a wo-
man: *then the Word was made flesh*, then
tooke he on the seed of *Abraham*, and
became *in all things man like vnto vs, sin
except*: then he assumed our nature, &
ioined it into one substance with his di-
uine nature, that is, into one personall
vnion: for the straitnesse of the which
coniunction it is said, and most truely,
that Christ Iesus Man is God, & Christ
Iesus God is man: which before his
incarnation could not be sayd of him.
Secondly, vvhereas Christ vnder the
law took on the body of man, it was but
temporall, and for the doing of some
particular errand, which so soon as he
had

had finished, he laid away againe. But Christ Iesus hath now assumed the nature of man, neuer to be laid awaie againe: as hee hath ioined our nature with his diuine nature in a personall vnion, so also in an euerlasting vnion; so that there shall neuer be a separation betweene them.

Alway in this maner of Christs appearing vnto *Iacob*, & other of his seruants before the law, let vs consider the loue of Iesus toward his owne, that for their sake hee is content to abase his Maiestie, and appeare to his seruants, not in a shape answerable to his glorie, but in such a forme as their weaknesse might best consort with: for what kind of more homely and familiar apparition can God vse to man, then to appeare as a man, in the shape most familiar to man? not as God clad with glory and Maiestie, for that waie no flesh might abide him. In this, O Lord, thou hast shewed thy goodnes to man: in this our Father *Abraham*, *Isaac* and *Iacob* had a prooffe of thy louing kindnesse:

Christs loue
is seene in
his familiar
apparition
to the Fa-
thers before
the Lawe.

nelle: and in this, all thy children may see what great account thou makest of them, who loue and feare thy holy name.

But more abundantly hath hee shewed his loue to vs in this last age.

*Iren contr.
Val. l. 3. c. 28.
Bern. Ser. 2.
de aduentu
Dom.
Iren. contr.
Val. l. 3. c. 3.
Tertul. de
carne Christi.*

Phil. 2. 7.

But what is all this, if it bee compared with that which after followed? I doe meane with that great loue which now in this last age of the world, according to the truth of his promises hee hath shewed vnto his Church, in that he hath kept the precise, promised, and appointed period of time, wherein he hath appeared to his Church, not in shape of a man onely, as hee did to our fathers, but in the very nature of man. A man indeede albeit not made man, after the manner of other men; for hee is the stone cut out of the mountaine without hands: hee was not made man by the operation of man: He is a flower of the felde, not of the garden: he grew vp like a Branch of the root of Iesse, but not by the ordinary labour of a Gardiner: hee is the second Adam, very man, but not begotten by man: he being the God of glory, made himselfe of no reputa-

reputation, he tooke vpon him the shape of a seruant, and was made like vnto men: and all this he did, that in our nature he might work the work of our redemption. He came downe from the bosome of his Father, as the great Angell of his counsell, to reueale to vs his Fathers will concerning our saluation. It is not customable that honourable personages should come to the poorer, but his compassion of our necessities constrained him: *Iacentes enim paralytici in grabato, diuinam illam not poteramus attingere celsitudinem*: for we lying sick of the palsie in our cowch, vvere not able to reach vnto that diuine & high maiestie; therefore he humbled himselfe to come vnto vs, because wee were not able to goe vnto him.

And herein hath hee vttered toward man his wonderfull loue. Man beeing man only, aspired to be like vnto God, and so lost himselfe, so that now hee is become vvorle then a *companion to beasts*: But Iesus, being very God, vvas content to become man, that he might

Bern. de ad-
uentu Dom.
Serm. 1

Man lost
himselfe as-
piring to be
like vnto
God: Christ
hath saued
man by
humbling

himselfe to
become like
man.

Cyprian de
Idol. van.

Cypr. de
Elemos.

Esay. 53.5

saue man, vvho was lost. O how hath
the loue of Iesus ouercome our ingra-
titude ! he became the Sonne of man,
to make vs the sonnes of God: hee hath
taken on him our sinnes, and giuen to
vs his righteousnesse: he refused not to
vndergo that death, which was due vn-
to vs, that he might make vs partakers
of his life. In a word, *Quod homo est
Christus voluit esse, vt homo possit esse
quod Christus est*: That vvhich Man is
Christ would be, that man might bee
madethat vvhich Christ is: and there-
fore *humiliavit se, vt populum qui ia-
cebat erigeret; vulneratus est, vt vulne-
ra nostra sanaret; seruiuit, vt ad liberta-
tem seruientes extraheret; mori sustinuit,
vt moriens immortalitatem mortalibus
exhiberet*: hee was humbled himselfe,
that he might raise vp his peo^ple lying
in bondage: he was wounded for our
transgressions, that by his stripes wee
might be healed: he became a seruant,
that vvce who were seruants might bee
restored to libertie: he suffered death,
that he dying might giue immortallitie

to

to vs that are mortall. This is, O Lord, the greatnes of thy loue towards vs; the length, and breadth, the height, and depth whereof *all thy Saints are not able to comprehend*: But O Lord graunt that we may daily grow in the feeling thereof, that vvith ioy of heart wee may resigne our selues fully to thine only service, who so willingly halt giuen thy selfe to be ours.

Ephes.

But to returne to the consideration of the persons who wrestle: yee may meruaile vvhat wrestling can bee betweene parties so vnequall, betweene God and Man, betweene the Creatour and the Creature, betweene the Potter and his Vessell. When the Lord is angry, the foundations of the mountains and earth doe shake. *He breakes downe, and it cannot be built: hee shuts vp, and it cannot be loosened. The pillars of heauen tremble and quake at his reproofe: at his rebukes hee dries up the sea, and maketh the floud desart, there fish rot for want of water, and dye for thirst: hee clothes the heauens with darknesse:*

How is it that weake men in wrestling should be party to the mighty God?

Psal. 18.

Iob 12.

Iob 26

C 4

light-

Esay 50.

Iob 38

Iob 41

1. Sam. 6

Because
God vttereth
not his
power, and
holds vp
man by se-
cret grace.

Chrysost. in
Gen. 32

lightning walke, and they say, Lo, here we are: he maketh the depth to boillike a pot of ointment, vvhich is able to stand before this holy Lord? And how then is it that *Iacob* is brought in here as a vvrestler with the Lord? But here you must consider the parties, as they are set dovvn in this conflict by *Moses*.

The Lord in this wrestling vtters not himselfe as the mightie God, hee shewes not himselfe in his power; for so should hee easily haue confounded his creature; but the Lord vttereth himself as a man, and a man in pith & strength inferiour to *Iacob*. *Iacob* againe is here to bee considered, not as a simple man, nor as a man vvrestling by his owne strength; but as one standing & wrestling by the strength of God: and here of commeth his preuailing in this battell: the Lord vtters himself lesse then he is, and makes vp *Iacob* much more then he was. *Magna certe Dei misericordia: in figura hominis luctari voluit cum iusto ut se illius humilitati attemperaret.* And this same is the Lords dealing in
all

all his vvrestling vvith his children, that neither doth hee vse his strength against them, nor yet leaue them to their own weaknes. If the Lord should shew himself a strong God in wrestling against vs, then indeed none were able to stand before him. The three Disciples at the sight of Christs glory, when he was transfigurate on mount *Tabor*, fell to the ground astonished: if sinful flesh bee not able to abide the sight of his glory; how shall it endure the dint of his power? and that which is most of all, how could fraile man sustaine the benfall of his wrath and anger, if the Lord would intend it?

Otherwise
man could
not stand
before him.

Hereof then commeth our standing in these inward conflicts of conscience, that *our faithfull God suffers vs not to be tempted aboue our power; hee assailes vs not aboue our strength; he sets not our sinnes in order before vs, that wee should see them as wee committed them; hee permits not his deputy, the conscience, to accuse and torment vs according to the merite of our transgressions; he*

1. Cor. 10.

13.

Psal. 50

mitigates

mitigates the stroke of his rod, and extenuates the pith of his hand, when hee puts at vs. And with this also by his secret grace he vnderprops vs; otherwise no power should bee found in vveake man, to stand in the meanest of these battels wherein God sheweth himselfe our aduersarie party. Yea, if the Lord should set vp one of our sinnes to pursue vs, and then vvithdrawe his secret grace from vs, wee should fall into the desperation of *Cain* and *Iudas*. And if hee should arme, but one of our owne cogitations against vs, we should become miserable murderers to our selues, like *Saul* and *Achitophel*. If hee take his breath out of our nostrils, we fall to the ground: or if hee should abstract from vs the vse of Reason, which he hath lent vs, we become worse then the beasts. Thus, neither in inward, nor outward vvrestlings, haue wee any strength of our owne to stand before him.

Our standing in trouble is onely by the strength of God, who sustaines vs:
hee

hee puts at vs with the one hand, and vnderprops vs vvith the other. It is God in vs vvho ouercommeth him- selfe opposing vnto vs. *Qui pro nobis mortem semel vicit, semper vincit in nobis.* And this ye may see clearely in his dealing vvith that woman of *Canaan*: his audible voice was against her, but the secret help of his Spirit was vvith her: vvith one hand herepelled her, and with the other hee drew her heart neere vnto him.

Inwrestlings
spirituall,
God is both
our assaulter
and vphol-
der.

*Cyp. lib. 2.
epist.*



CHAP. VI.

Consolations for the godly afflicted.

THis I haue marked for thy conso-
lation, thou that art the vvarri-
our and vvrestler of GOD, that thou
maist knowe, *God is the strength of thy
life*: and finding it so, maist be thanke-
full, and entertaine his presence with
thee. For whereof (thinkest thou) hath
it come, that so many yeares thou hast
stood

Psal. 94. 17

Psal. 66. 9

Hosea 6

Psal.

stood in the midst of so many tentations, that so long thou hast endured these spirituall wrestlings, wherein thy conscience, and God vvho is greater then thy conscience, hath stoode vp thine accuser, hath it come of any strength in thee? none at all, *If the Lord had not holpen mee, my soule had almost dwelt in silence. It is the Lord that keepeth our soules in life. The Lord vvho seemeth our aduersarie, was our secret helper; he shooke vs with tentations, and sustained vs vvith his grace: Euen the Lord who wounded vs, did heale vs: the Lord is the deliuerer of our soules out of all aduersitie.* Otherwise, it had beene impossible for thee (O vveake man) to haue holden vp thine head in the least of these tentations, ouer which novv through his Grace thou hast preuailed, and obtained the victorie. *Not unto vs therefore, O Lord, not vnto vs, but vnto thy name let the glorie be giuen.*

It is againe here to be marked, that the Lord vvhen hee appeared most familiarly

familiarlie to *Iacob*, he exercises him with a wearisome wrestling; the so-
daintie and nouelty wherof (no doubt)
at the first, did greatly terrifie and dis-
quiet him. The Lord then when hee
coms to *Iacob*, doth not cast him asleep
into carelesse securitie, but hee tosses
and shakes him to and fro, and ex-
ercises him with fighting and strugling
all the night long. Whercof wee may
learne, that euen when the Lord is nee-
rest, & most familiar with vs, then of-
tentimes our tentations and wrestlings
will bee neereft. So soone as *Iacob* got
the first blessing, there-withall incont-
inent hee sustayned the enimitie of
his brother *Eſau*, and was forced, for
eschewing his cruelty to vndergoe ba-
nishment: and now when the Lord
comes to blesse him againe, hee first
wakes and prepares him by tentation.
This is the order of the Lords work-
ing: *Blessed is the man who endureth ten-
tation, for when he is tried, he shal receiue
the crowne of life which the Lord hath
promised to them who loue him.*

The Lord
wil not giue
his children
immunity
fro troubles.

Iam. 1. 12.

It

Spirituall
wrestling a
witness of
Gods fami-
liar presence
with vs.

2. Cor.

Proverb.

1. Thes. 5. 3

It is not then true which sometime the weake Conscience dooth conceiue and apprehend; that spirituall exercises, wrestlings, and fightings against tentations, are tokens of desertion, of the Lords absence, and departure from vs: by the contrary, they are sure witnesses of the Lords familiar presence with vs, whether we fight with the *spirituall weapons of our Warfare against carnall men without vs*, or against our owne infidelitie, and rebellious affections, laboring to subdue them, *and bring them captiues to Christs obedience*: or against any other of Sathans tentations, standing with the compleat armor of God at all occasions to resist him: all these wrestlings I say, are vndoubted tokens of a spirituall life within vs, and of the Lords presence with vs in mercie, and fore-runners of a further blessing: for as the carnal peace, and securitie of the wicked, ends in destruction, *and their pride goeth before a fall: when they say peace & safety, then shall come upon them sodaine destruction*, like that which fell on

on the Philistines in the midst of their carnall reioicing (the pillars of their house were not sure enough to sustain them) so the inwarde humiliation of Gods children, is by a good token, a sure argument of approaching grace. But as for the wicked , with whom the Lord is not , they are no Wrestlers against Sathan & sin . for they are dead in sinne and trespasses , and haue rendered themselues prisoners & captiues vnto Sathan, *and are taken of him Captiues at his will* : they liue vnder a miserable peace , with the enimie of their Saluation : if hee wound them , they mourn not; if he command them, they resist not. And such (alas) are many in this age ; whose eyes it may please the Lord to open , that they may see that miserable state wherein they do stand; and once may be moued by his Spirit to sigh vnder this heavy seruitude and bondage, & earnestly to call vnto God for deliuerance.

The wicked
being dead
captiues
cannot
fight.

2. Tim.

CHAP.

CHAP. VII.

Comfort for Christs Souldiers.

BVt as for you whom God hath set
 at enmity with the Serpent, and
 entred to fight in that battell, vvhich
 once was proclaimed in Paradise, and
 wherein all the souldiers of that *blessed*
seed of the woman must fight by course
 vnto the end of the world: Blessed are
 yee, for hereby ye may know that the
 Lord hath loosed the chaines of your
 captiuity. Ye are no more the slaues &
 prisoners of sathan, but by grace warri-
 ours against him: ye stand on that side
 whereof the Captaine is, that trium-
 phant conqueror, the victorious *Lion*
of the Tribe of Iuda, euen that God of
 peace, who shall shortly trample Sathan
 vnder the feet of his Saints. Faint not ye
 therefore because of your cōtinual ten-
 tations. Think not the Lord is frō you
 because you are exercised with inward
 wrestlings. Wrestling in this life is our
 greatest

Reuel.
 Rom.

Wrestling a
 sure token
 of spirituall
 life.

greatest perfectiō, an vndoubted testimony of another life in vs, then the life of nature. None can strive against Sathan & sin, but by the spirit of the Lord Iesus: or who can hold, or retaine the Lord till hee blesse him, but hee who hath the spirit of the Lord Iesus? Nature will make no opposition to nature, and Sathan will not strive against himselfe: where striving and wrestling is (striving I meane, for a blessing from God, and wrestling against sinne) there Christ is, there the spirit of the Lord is, and there a new life is. By it thou art knowne to bee the good Souldiour of Iesus; to bee the man for whom is prepared the Crowne. *For no man is crowned except hee strive.* Let it be therefore no discouragement to thee that thou art kept vnder, vvrestling with daily tentations: but rather let it bee to thee a witnesse that God is with thee, as he was with *Jacob*.

Further, it is to bee considered, that *Moses* saith, a Man wrestled with *Jacob*; so he appeared to bee: but as wee

D

have

In all our afflictions we should goe by the instrument & looke to God as our partie.
Iob.

haue heard the wrestler was the Lord. This yeeldes a notable lesson for the children of God, that in all our wrestlings what euer appear vnto vs, or who euer seeme our partie, it is the Lord with whome alwaie wee haue to doe. This consideration vphelde *Iob* that worthie warriour, in the midst of his greatest afflictions: when the tempest of winde overthrew the house and destroyed his seauen sonnes, and three daughters; when fire came down from heaven, and burnt his seauen thousand sheep and his seruants; when the *Sabaeans* destroyed his five hundred yoke of Oxen, and five hundred shee Asles; when the three bands of Chaldeans tooke awaie his three thousand Cammels: yet in all this hee complains not of the iniquitie of the Chaldeans and Sabaeans; he murmures not against the elements, the aire, nor the fire; he speaks no word against any that were instruments of his trouble; he knew that they were all vnder the Lords commandement to come and goe at his pleasure; he

he turnes his eye toward the Lord, and takes him vp for his partie. *The Lord Lord hath giuen, the Lord hath taken, blessed bee the name of the Lord.* And so with this one weapon of godly consideration he keeps off at one time manifold buffets and blowes of Sathan, and is preserved vnwounded by them: *For in all this, Iob sinned not with his mouth.*

Good were it for vs, if in the whole course of our life, we could remember this: for so should wee not be discouraged, & cast down (as cōmonly we are) by looking too much to the instruments of our trouble. Many things we beare the more impatiently, because we conceit they proceed from men, or other second causes, which we would receive much more willingly, if we could remember they come from God. *Not so much as a Sparrow, nor a hayre of our head falls to to the ground without the providence of our beauenly Father: he that keeps our haire will hee not keepe our selues? Si sic custodiuntur superflua tuam quāta securitate est anima tua? If*

Our impatience proceeds of this, that we looke to the instrument more then to God.

Mat. 6

Aug hom. 14

thy hayres bee kept, in what safety is thy soule? What-euer cup of trouble men prepare for vs, we shall not drinke of it, vnlesse the Lord appoint it, and temper it first with his owne hand. *Nabuchad-nezzar* threatned the 3. children with a fiery furnace, yet were they not afraid, & all because they considered that God aboue him ouer-ruled his intentions: *Shimei* cursed *David*, and he was not incensed with anger, because hee considered that the Lord had sent him. And *Nahomi* with this comforted her selfe against the losse of her husband: *It is the Lord* (saide shee) *who humbles mee.* All these doe vvarne vs, whom God hath appointed for greater conflicts, that it is a great feebleness arising of inconsideration to suffer our soules to be dinoued out of the state of patience, by the inordinate behauiour of any outward instrument of our trouble. *Absis à seruo Christi tale iniquamentum, vt patientia maioribus preparata in minoribus excidas.* Let such a spot and foule blemish bee farre from the
seruants

Daniel.

Samuel.

Ruth.

Tertul. lib. de patient.

seruants of Christ, that our patience which is prepared for greater conflicts should faile, and fall avvay in smaller tentations. *If when we run with foot-men they vveary vs; how shall wee match our selues with horses?* If when vvee wrestle with men, who are flesh and bloud, wee are so easily ouerthrowne vvith euery breath of their mouth, and vvounded vvith their smallest iniuries, that vve faint and become impatient, how shall we wrestle against principalities and powers? or how shall vvee resist the fierie darts of the diuell? We haue therefore for help of our vveakenesse, to gather our thoughts, & remember that vvho-soeuer be the instruments of our trouble, it is the Lord vvith vvhom wee haue to doe: so shall we the more easily possess our soules in patience, and giue glory to God.

Ier. 12, 5

Rom. 8.

D 3

CHAP.



CHAP. VIII.

The third circumstance; the manner of the wrestling, corporall, spirituall, or mixt.

IN the third room wee promised to speake of the manner of this vvrestling, whether it be corporall onely, or spirituall onely, or mixed. Now that it is mixt, and so partly corporall, and partly spirituall, will appeare by comparing *Moses* and the Prophet *Hosea* together. That the wrestling was corporall, it is cleare, of the disioining of *Iacobs* thigh, whereof *Moses* makes mention: and that it was also spirituall appeares, partly of that which *Moses* saith, that *Iacob* straued for the blessing, and partly of that which *Hosea* sayth, that hee preuayled by vvrestling and praying.

Hof. 12. 4

These are the forest kind of wrestlings, when the Lord at one time exercises his children both in body and minde

minde, that his heauy hand of sicknes, pouerty, or som such like is vpon their bodies, and therewithall heauie inward troubles vpon their mindes. This is indeed a very hard estate: for as Salomon sayth, *the spirit of a man wil sustaine his infirmitie, but a wounded spirit who can beare it?* and yet with both those at one time the Lord hath exercised his dearest seruants so hardly, that the vehemencie of their trouble hath forced them to poure out most lamentable complaints; *My heart* (sayth David) *is wounded within mee. My spirit is in perplexitie, and my soule is amazed. The Lord renewes his plagues, and encreaseth his wrath against me,* (saith Iob) *so that changes, and armies of sorrowes are against mee: the Lord suffers mee not to take my breath, but fills mee with bitterness. The Lord* (sayth Nahomi) *hath giuen mee much bitterness. I haue sighings without, and terrours within,* saith the Apostle. It is a common diseale of the children of God in their troubles, to thinke that their troubles are

Sore wrestlings when God at one time humbles his children both in bodie and minde.

— and yet A
and a sorrow
— how the
— correct pain
— how right of
— how and
— sinners

Pf. 109, 22

Psal. 143, 4

Iob 10, 17

Iob 9, 8:

2 Cor. 5, 7

1. Cor. 10

A rare ten-
tation when
Gods wor-
king seemes
to fight with
his word
and promise

singular: I haue therefore marked this,
that none of them should think them-
selues fellowlesse, vwhen the Lord
deales vvith them after this manner:
*For no temptation hath overtaken you, but
that which appertains to men.*

Wee haue here in like manner to
mark another kind of temptation, where
by God tries the faith of his children:
which is, when his work seemes direct-
ly to fight against his word, so that in
working with his children hee appea-
reth to come against his promise. As
for example, the Lord hath promised,
that if I repent, hee will forgieue; if I
mourne for my sinnes, he will comfort
me; if I aske from him, hee will giue
vnto me, so saith he in his vvord: Yet
I finde in his vvorking with mee, the
contrary, will the troubled conscience
of the Child of God say: I doe repent
from mine heart of my sinnes, and am
sorrowful thar euer I offended my God,
but I cannot feele the Remission of
them: I mourne, but *the Comforter who
should refresh my soule commeth not.* I
call

call and cry night & day; but the Lord
heareth mee not. Vnto this estate I
knowe that oftentimes the dearest of
Gods Children are brought as if the
Lord had forgot to bee mercifull vnto
them; and smite vpon his tender mercies in
displeasure; they can find no promised rest
to their soule, nor peace to their trou-
bled mindes.

CHAP. IX.

*How wee should beaue our selues in this
rentation, we are taught.*

THou therefore whose heart is set to
seekethe Lord, & in this perplexi-
tie wouldst know what to doe and how
to beaue thy selfe; I can no better way
resolue thee, then to send thee to looke
vnto *Abraham, Iacob, Iob*, and the rest
of those, who haue been exercised with
the like rentations before thee. Marke
therefore, and consider how the Lord
commanded *Iacob* to goe back againe
vnto *Canaan*, and promised to bee with
him;

1
By Iacob.

him; yet now in the iourney (as it would seeme) he comes against him. He bad him goe forward and yet disioints his thigh-bone, and so vnables him to goe as he was wont. Notwithstanding *Iacob* still cleaues fast to the promise of the Lord, beeing perswaded that the Lord could not faile him; and therefore contrary to his present sense and feeling, trusting still on the vvord of the Lord, for all the appearing contrarietie of his vvorking, hee craues a blessing from him that wrestles with him.

2
By Abraham.

Againe, will yee looke vnto *Abraham* our father? the Lord made him a promise, that in *Isaac* his seede should be blessed, and yet he commands him to slay him. A wonderfull rentation, that the Lord commands him to slay that child in whom hee had promised the multiplication and blessing of his posterity: for here the promise of God & his commandement seemes to fight together. Yet *Abraham* strengthened in the faith, as he receiued *Isaac* from the dead wombe of *Sara*, doth not doubt
but

but God was able to raise him from the dead againe; and therefore resting on the Lords promise, he spares not to sacrifice *Isaac*; being fully assured that the Lords apparant contrary working, could no way be prejudiciall to the veritie of his word. O strong! O rare! O wonderfull Faith! Therefore the Lord who giveth no vaine stiles to his seruants, honoreth *Abraham* with this name, *the Father of the faithfull*. For by his example our weaknesse is strengthened to giue credit to the Lord, when he speaketh to vs.

And the same lesson of Faith, is in like manner taught vnto vs by the example of patient *Iob* (for many school-masters and examples haue wee on whom the ends of the world are fallen.) No doubt he had laid vp the promises of God in his heart, when upon he dependeth; yet doth the Lord handle him so hardly, both in bodie and minde, as if hee were determined to keepe no promise vnto him; yet *Iob* for all this, distrusts not the truth of Gods

3
By *Iob*.

Gods promise, but gripes them so surely that in his greatest extremitie he resolves, *O Lord, albeit thou shouldst forsake me, yet will I trust in thee*: that is, albeit Lord thou shouldst deale hardlier with me then thou hast done, yet will I neuer thinke but thou wilt bee mercifull to me according to thy promise: there is a heart knit to the Lord; there is a soule cleaving to God without separation, that thus concludes; *O Lord, none of thy workes shall make mee to misbeleue thy vvord*: though thou cast me downe to hell, my eye shall be vpward towards thee, and my soul shall loue thee, euen when it appears thou saist that thou hast no delight in me;

And the like also may we see, in that woman of Canaan; according to that promise: *Ask and it shall be giuen, call on me in thy trouble, and I shall heare thee, and deliuer thee*. She cries, *O Lord haue mercy on mee*: but at the first gets no answer. She crieth againe, and againe, but contrarie to another promise, as it vvould appeare; *God giues to all men*
 aboo liberal-

4

By the woman of Canaan.

liberally and reprocheth woman, not only is shee refused, but reproched as a dog, and one not meet to eate the childrens bread: but at the length leaning without wauering to the Lords promise, shee receiues a fauourable answer, O woman great is thy faith.

CHAP. X.

Let vs euer leane to the Word of God, how strange soeuer his worke seeme vnto vs.

OF all this then the lesson ariseth vnto vs, that when ere the Lord shall exercise vs so hardiy, as to our Iudgement Gods vvorking vvith vs seemes to fight with his promise made vnto vs, so that suppose wee pray, and wee mourne, and we seeke comfort, we can finde none; yea, the more we praie, the more our trouble encreaseth; yet let vs not despaire, but learne at our brethren, who haue fought the like battell before vs, to rest assuredly on Gods

*Psa. 119, 75
ver. 89*

*Esa. 38, 19
Psa. 119, 18
Psal. 89, 33*

Gods promise, for in the end his hardest vworking shall bee found to tene vnto the performance of his promise made to vs in Christ Iesus: let the Lord walke on in his secret wayes knowne to himselfe, and let vs giue to the Lord this glory, *I know, O Lord, that it cannot bee but well with them, wholoue thee. I know, O Lord, that thy iudgements are right, for thy word endureth for euer in heauen, and thy truth is from generation to generation. Heauen & earth shall pass away, but one iot of the word of God shall not pass vnfufilled. O happy are they to whom the Lord hath made a promise of mercie: they shall sing in the ende with Ezechiel: The Lord hath saide it, and the Lord hath done it: he will stablish the promise hee hath made to his seruant, and hee will not alter the word that hee hath spoken with his lips.* Wherefore, O thou that art afflicted, and humbled in spirit, disquieted within thy self, wait upon God, and thou shalt yet giue him thanks.

Now in the fourth roome, we haue to

to speake of the time, how long the wrestling continueth. *Moses* saith, it lasted to the breaking of the day. Here then is a newe mercy to be marked; the Lord will neuer so exercise his children with wrestlings, but in regarde of their weaknesse, graunts them some intermission, & a breathing time, least they should faint: he will lay no more vpon them, then they be able to beare, neither suffer his rods to lie longer vpon their backes, then may serue for their weale. All our afflictions are measured by the Lord, in quantitie, qualitie and continuance of time: for quantitie, the Lord appoints to each one of his Children a cup of affliction conuenient for their purgation: and as for qualiry, he tempers also our afflictions, that where of their owne nature they are exceeding bitter, being the frutes of sinne, worse to drinke then the waters of *Marah*, vntill *Moses* chaunged them by prayer, and made them sweet; he alters them in like manner, by the verue of the Crosse of Christ, and his inter-

⁴
The fourth
circūstance
how long
endureth
the wrest-
ling.

1. Chr. 10. 13

Our afflictions are measured in quantiry, quality, and time.

intercessions for vs, they become so
sweet and delectable, that we rejoice in
tribulation. And as for time, he glues
vs but dayes of triall and affliction,
houres of temptation, attending to his
good pleasure and wislie dispensation.
If we call *Shadrach, Meshach, and A-*
bednego go into the fire, one like the Son
of God shal go with them, and waite vpon
them, and relieue them in conueni-
ent time. Yea no Goldsmith waites so
diligently vpon his gold to take it out
of the fire in due time, as the Lord at-
tends vpon his children, that in due
season hee may draw them out of their
troubles. *Jacob* wrestles no longer then
the dawning, and all our troubles haue
an appointed time of deliuerance.
Weeping men abide in the evening, but joy
commeth in the morning. And of this ariseth to vs a lesson
of patience, that so long as it pleaseth
the Lord to exercise vs with any crosse,
so long should we be content to beare
it; not strying to cast off the yoke, vn-
till it please the Lord to take it from our
neck.

Psal.

This should
teach vs pa-
tience in
trouble, for
there is no
deliuerance
till God giue
it.

neck. *Noah* was weary of his abiding in the Arke a yeere and a day (for so long hee remained) and no doubt when hee saw the ground he was greatly desirous to come forth: but he will haue no deliuerance till the Lord who closed him in, command him also to come out; & in very truth there can be no deliuerance but that vvhich commeth from the Lord, as this one notable example among moe makes manifest vnto vs. When the Angell commanded *Lot* to escape for his life to the mountaine, he requested the Angell for license to tarrie at *Zoar*: and so, vvhether the Lord pointed out the mountain for the place of his deliuerance, hee himselfe makes choise of another; but when he obtained that which he desired, durst he for all that abide in *Zoar*? no certainly, he could neuer liue without feare, vntil he went forward to the mountaine, wher-vnto the angel at the first directed him. So that both the time, and the place and the maner of our deliuerance must be referred to the Lord, and not elected

E

by

How foolish
are the
wicked,
who seeke
deliuerance
by other
meanes.

by our selues. Then wee rest in quietnesse, when wee rest on the will and mercy of God, not vpon our owne deceitfull refuges of vanity.

And here is discovered the foolishnesse of the wicked, who being impatient in trouble, haue recourse with *Achaziah* to *Beelzebub*, to *Sarhan*, or his instruments, seeking by sorcerie, charming, or some other such vnlawfull meanes to preuent the Lords deliuerance. Alas, these blind wretches see not that when after this manner they seeke to free themselves, they fall vnder the danger of an euermorelasting wrath. VVhen *Hananiab* that false Prophet brake that yoke of timber, which the Lord put about the necke of *Jeremie*, to prefigure the captiuitie of *Babel*, the Lord in stead of it, put a yoke of yron about his necke, which *Hananiab* was not able to breake: so shall it bee with thee, O thou, who with-drawest thy self from the Lord, thou who wilt cast off the yoke of God, and not tarry till the Lord deliuer thee: in stead of a yoke

yoke of wood, the Lord shall fasten thy neck with a yoke of iron, that is, in stead of a light temporall affliction, whereof thou hast freed thy selfe for a time by meanes vnlawfull, *the Lord shall sting thee with Serpents and Cockatrices, which thou shalt not be able to charme; he shall cast thee into that Lake which burneth with fire and brimstone, and shall binde vpon thee for euer that terrible wrath, which is a wrath to come, except in time thou repent.*

Ier. 28. 13

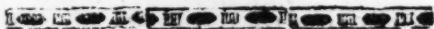
But leauing the wicked, let vs learne of *Iacob*, who with patience continues in the wrestling as long as the Lord will wrestle vvith him; so that as the Lord began it, so is hee the first that breaketh it off. We may indeede vvith a good warrant, pray for deliuerance out of trouble, saying with Christ our Lord, *If it be thy will, Lord let this cup passe by me;* but alwaies so that vvee submit our will to the Lords most holy vvill; *neuerthelesse not as I will, but as thou wilt:* and in the meane season, so long as it shall please the Lord to keep

Wee should pray to the Lord in trouble, but not prevent him.

Psal. 16, 20

Psal. 27, 5

vs vnder affliction, let vs beware that we murmur not, *neither limit the holy One of Israel*, to prescribe vnto him either the time or manner of our deliuerance. Reserue to the Lord his owne praise; *he is the Lord that sancteth vs*, and vnto the Lord belongeth the issues of death: *Waite thou patiently on the Lord: Commit thy way to him, trust in him, and he shall bring it to passe.*



CHAP. XI.

Verse. 25. *And when he saw that he could not preuaile,*

5
The first circumstance;
the euent of the wrestling.

THE first thing vvee promised to speake of, is the euent and issue of the wrestling; where wee see that the wrestling is so dispensed by God, that in the end, the victorie inclines to *Iacob*: So saith *Moses* heere, *The Lord sawe that hee could not preuaile*. This speech dooth not import any superior strength in *Iacob*, but an abundant mercie in God. The Lord cannot,

is no other thing, but he vwill not: hee is the God of heauen and earth; hee that speaketh, and it commeth to passe: all the nations of the earth compared with him, are but as a droppe of a bucket: If hee had pleased to haue taken from *Iacob* his breath out of his nostrils, he might easily haue confounded him and laide him dead vnto the ground. But it pleaseth him by secret strength to make *Iacob* victorious; yet not so, but that he carryeth avvaie some marke of his weaknesse & infirmitie: For the Lord disioints his thigh-bone, and maketh him to halt: and that partly for *Iacobs* humiliation, least hee should impure the victorie vnto his own strength, rather then the Lords mercie; and partly that it might be a memoriall vnto him all the daies of his life, & a prouocation to thankfulness. As also the Lord gaue him this mark in his body, as *Theodoret* thinketh, to assure him that it was no fantasie, nor vaine vision which had appeared vnto him.

Esay. 40.

And in this is shadowed vnto vs, the

manner of that victory which the children of God obtain in their wrestlings, to wit, that it is such a victory as is not without a wound. A notable wrestler was *David*, yet he had sundry times the foyle. A notable wrestler was *Peter*, and such a one for whom Christ prayed that his faith should not faile, because hee knew that Sathan was to lise him; yet was hee deadly wounded by a very weake instrument. A notable wrestler also was the Apostle *Paul*: many rare revelations received he of the Lord; hee did much in his calling to draw many to righteousness; hee laboured more abundantly then all the rest of the Apostles; he sounded powerfully that Trumpet which cast down the walles of spirituall *Iericho* whersoever hee came, so that from *Ierusalem* to *Illiricum* hee made the Gospel of Christ to abound. Yet least hee should be exalted out of measure, an Angell of Sathan was sent to buffer him. *Noah* that preacher of righteousness to the old world, was spotted with drunkennesse, so

so *Moses* speaketh of him: though *Basill* excule his fact, that in respect he was the first planter of a vineyard, his drunkenness came rather of the lacke of experience that hee knew not the strength of wine, then of his intemperance, yet the spirit of God marketh it in him as a blemish. No victory then to the children of God in their battels in this life without some wound. Who can say he hath so fought against sinne that at no time hee hath bene overcome by sinne? the best hee, that euer liued in the world (our blessed Sauiour excepted) hath had his *breuia leniaq; peccata; quamvis pauca, quamvis parua, non tamen nulla*: And those finnes, as they were done by them, so are they written for vs. not for our imitation, but for attention; not that wee should make sport of their weakenesse, as *Cham* did of his fathers nakednesse: *qui lapsu alieno gaudet, gaudet Diaboli victoria*, hee that reioyceth at another mans fall, reioyceth at Sathans victorie: but rather, *ut medicamenta nobis*

In our spirituall battels. wee get no victory without a wound.

de alienis vulneribus faciamus, that so knowing our owne weaknesse we may learne by their example to take heede to our selues.



CHAP. XII.

Verse 26. *And he sayd, Let me goe.*

The second
part of the
Historie con-
taining the
conference
between Ia-
cob and the
Angel.

HAuing spoken of the wrestling that was betweene the Lord and *Iacob*, it now remaines we speak of the conference, that vpon the wrestling fell out betweene them.

The Lord beginneth the conference, and he craues of *Iacob*, that hee would let him goe. This may seeme verie strange, that the Lord this manner of way should speake vnto his seruant; he that loosed the coupling of *Iacobs* thigh, might hee not haue loosed the grasps of *Iacobs* hands? he that came to *Iacob* without *Iacobs* knowledge, might he not haue gone without *Iacobs* license? He might indeed: yet doth he make intimation of his departure vnto *Iacob*.

Jacob, and why? onely to stirre him yp the more earnestly to seeke his blessing before he goe.

This is the Lords manner of dealing with his children, that he makes the shewe of his departure from them to be a meanes that prouokes them to draw neerer vnto him: so that (spirituall desertions are prouocations whereby Gods children are wakened more earnestly to desire the continuance of Gods mercie with them. When Iesus Christ accompanied his two Disciples to Emaus, and communed with them by the way when they drew neere to the towne, Iesus made him (saith the Euangelist) as if he would haue gone a little further, onely to stirre them to seek his abiding with them. In the doing of our Sauiour is figured vnto vs the maner of the Lords vvorking with his children, who sometimes doth so behaue himself, as if he were instantly to depart, and take his holy spirit from them; which shews of spirituall desertion because they are exceeding gricuous to

Threatnings
of spirituall
desertions
are prouo-
cations of
the godly to
draw neere
vnto the
Lord.

Luk. 24. 20

to the godly, let vs for our comfort consider the Lord by them seeketh no other thing but to encrease our Faith, to kindle our loue, to stirre vs vp vnto greater feruency in praier, that we may with *Iacob* constrain the Lord to tarry and bleise vs : and with the two Disciples may cry, Lord abide with vs and forsake vs not.

The Lord
will haue vs
to pray for
those same
blessings
that he hath
concluded
to giue.

For we are to vnderstand that the same blessings which God hath concluded to bestow vpon his children, he wil haue vs to aske them before that he giue them : the Lord came at this time to *Iacob* of purpose to bleise him, and yet he makes as if hee would go away and not bleise him ; not that he had changed his minde, but because he wil haue *Iacob* to pray for that blessing of corroboratiō which he had concluded to giue him. And let this warne vs, in the least threatning of a spirituall desertion to lay hold on the L. by praier; least for fault of seeking, we close vp the Lords hands, which are ful of blessings ready to be bestowed vpon vs.

Againe,

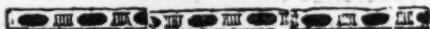
Again, we are to consider that the Lords presence in like manner cannot be continually kept in this life: neither from the beginning haue any of the children of God enioyed it at all times. Where, for the better vnderstanding of the lesson, & our further comfort, we must distinguish between these two kinds of the Lords presence: there is a presence of the Lord which is felt & perceiued, there is another which is secret and not perceiued, yet known by the effects. The secret presence of God is continually with his Children where-euer they goe, ruling, guiding & sustaining them in all their troubles, according to his promise, *When thou passest through the waters I will bee with thee, that they doe not overflow thee, when thou walkest through the fire thou shalt not bee burnt.* As for vs wee haue our owne vicissitudes of feeling, and not feeling: wee are changeable, but the Lord remaineth the same; whom hee loves hee loueth vnto the end, hee will neuer leaue vs, nor forsake vs: but
by

The Lords presence is not enioyed without intermission in this life.

Two sorts of the Lords presence: one secret, which wee neuer want: another felt, which alwayes wee enioy not.

Isa 43-3

by his secret presence, he entertains life in our soules, when to our owne iudgement wee are become altogether dead & senseless, as there is a *substance in the Elme and Oake, even when they haue cast their leaues.* And this, as I said, appeareth by the effects, that we haue stood in many tentations, wherein we could feele no present grace vpholding vs.



CHAP. XIII.

What notable effects the felt presence of God bringeth with it.

THe other sort is, when not onely God is present with his Children, but also makes theselues sensibly perceiue it by inward & glorious feelings: this presence when we get it, makes a sodaine change of the whole man, it raiseth vs from death to life, it maketh a cōfortable light to shine where fearefull darknesse abounded, it makes our faith liuely, our loue feruent, our zeale burning, and our prayer earnest. Then

is

is our water turned to wine, our sighes are turned into songs, & our mourning into glorious reioycing, because the *Bridegroom* is with vs, and the *Comforter* that doth refresh our soule is come to visite vs. This presence is as euidently felt of them to whom it is granted, as was the descending of the holie Ghost perceiued of the Apostles, to whom he came.

This presence sometime is graunted before trouble, as here vnto *Iacob*; and then it is a preparation of him that gets it, to the battel: it imbouldens, incourages and strengthens him in such sort, that he feares not in Gods cause to encounter with vwhatsoever aduersary. He triumphs with *Dauid*: *The Lord is the light of my saluation, whom shall I feare? the Lord is the strength of my life, of whom shall I be afraid?* This presence makes *Iacob* with his family goe forward in the face of *Eſau*, and of his armed men without feare, where before he was afraid at the rumour of his coming. This presence made *Moses* lightly

This felt presence before trouble is as a preparatiue.

Psal. 117. 1

lightly regard the angry countenance of Pharaoh, because hee had seene him whomas inuisible. This presence made Paul goe vp vvith ioie to Ierusalem, where he knew he should be in chaines for the name of Iesus. This presence hath emboldened many faithrull Martyres to offer their bodies more freelic and willingly to the fire for the testimony of Iesus, then euer any worldling hath stept into his bath to wash himselfe, or to his bed to rest him. Let Peter bee prepared with this presence, and hee will preach Christ boldly in the face of a Councel that condemned Christ: let Peter bee vnprepared of this presence, and he will denie Christ at the voyce of a simple damsell.

And after
trouble it is
to Gods
Children a
restoratiue.

Sometime againe this presence is graunted to his Children after their long continuance in some trouble: and then it is to them as the neelings of that childe whom after souning *Elisba* reduced vnto life; or as the glimps of the bright shining Sunne to the tender fruites of the earth, which before hath beene

beene oppressed vwith blasting, and
 consuming tempests: it brings to the
 children of God a pacifying of all these
 distrustfull perturbations, which did
 before disquiet them: yea, it so delights
 and ravishes them, that with the three
 Disciples on mount *Tabor*, when they
 had seene a little glance of Christs glo-
 ry, they cry out, *It is good for vs to bee*
here. Yea, they wish, oh that my soule
 might for euer abide in this happie
 state and condition! But as I saide be-
 fore, to enioie the Lord continually in
 this manner, is not giuen to any man
 vpon earth: for a while he will be fami-
 liar with thee, as hee was with *Iacob*;
 but soone after hee must goe, and thou
 must learne to reuerence this dispensa-
 tion of his presence, and not to bee dis-
 couraged because for a while he is gone
 from thee; yea, albeit with *Mary*, one
 sword (of many sorrowes) should pierce
 through thy soule, yet with her also mag-
 nifie the Lord, and let thy spirit reioyce in
 God thy savior, blessing him with hart &
 mouth, that he looked to the base estate of
 his

Mat. 27.4

his seruant. Account thy selfe happie that at any time the Lord shewes thee his merciful face, being assured that he who hath giuen thee an earnest penny, wil in his own good time, giue thee the principall summe; and that the glimpses of mercy which thou hast gotten; are pledges of a fill of mercie, which yet abides thee: for so *Dauid* of that which he had felt concludeth, *Doubtless kinnesse & mercy shall follow me all the daies of my life.*



CHAP. XIII.

The presence or absence of God, is euer dispensed for the good of his owne Children.

FOr the Morning appeareth. These words containe the reason why the Lord desireth that *Iacob* should let him goe; because the morning appeareth. This at the first seemes a strange reason. Is it not alike to thee, O Lord, to abide with thy seruants in the morning

as in the evening? or is there O Lord with thee any such distinction of time? Surely none at all; for thou O Lord art covered with the light as with a garment, euen the darknesse with thee is light: yea, those bright Angels, that stand about thy throne, make the midnight where they come, for shining light like the noone-tide of the day. But we must consider that this reason respecteth not the Lord, it respecteth *Iacob*; and so the meaning is; It is for thy cause O my seruant *Iacob* that I desire to goe, for now the morning appeareth, and thou must goe on in thy iourney, thy seruants and family will wait for thy coming, as being vncertain whether they shall remoue or remaine, till thou direct them, and therefore that I stay thee no more from them, let me goe.

And of this wee may more euidently perceiue that which I said, how the going and comming of the Lord to and fro his children, is alway ordained and dispensed for their vveale; vwhen hee commeth, when he goeth, all is for our

F weale.

Psal. 104, 2

It is granted for our consolation, and taken away for our humiliation.

Bernard.

weale. *Ne timeas o Sponsa, nec existimes te contemni, si paulisper tibi sponsus subtrahit faciem suam: omnia ista tibi cooperantur in bonum: de accessu & recessu lucraris.* Be not afraid (saith Bernard) O spouse, neither thinke that thou art contemned, albeit for a short while the bridegroom with-draw his face; all that he doth, workes for the best vnto thee: thou hast gaine both of his comming to thee and of his going from thee. And this for the comfort of one exercised vvith spirituall desertion hee doth explaine more cleerely in the vvordes which he immediately subioynes, *Tibi venit, & recedit: venit ad consolationem, recedit ad cantelam, ne magnitudo consolationis extollat te: ne si semper adesset, exilium deputares pro patria, & arbam pro pretij summa, paulisper permitti nos gustare quam suavis sit. & antequam plane sentiamus se subtrahit, & ita quasi alis expansis te prouocat ad volandum: hec commeth (saith he) for thy cōolation, and goes for thy warning and humiliation, least the greatnesse of his comfort should*

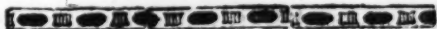
should puffed thee vp: and least if he were alwaies present thou shouldst esteeme this place of thy banishment for thine owne country, & shouldst take this earnest for the principall summe, hee lets thee taste of his sweetnesse for a short while; and incontinent before thou find it fully, he withdrawes himselfe, and so as it were with his wings stretched out ouer thee he prouokes thee to mount vp and flee after him.

This is the reason why the Lord dispenses in such sort his presence and absence vnto his children. If at no time hee shew himselfe vnto vs, then we should be overcome of that heaviness vnder which we lie through manifold temptations: and if alwaies hee should be familiar with vs, then we would take the earth for the heauen, & forget our fathers house which is aboue; therefore sometime hee withdrawes his presence from vs that he may teach vs to become wearie of this barren wilderness where in wee liue absent from our Lord. Hee ascends manie times from vs, that

Spiritual
desertions
are prouo-
cations of vs
to follow
the Lord.

wee may stand like these Disciples on the Mount of Oliuet, not looking downeward to the earth, but gazing and looking vpwarteto our Lord who hath gone from vs; hee giues vs a little taste of his graciousness, and then he goes, but goeth in such sort that hee cries after him, *Come and see*. Not of purpose to defraud thee of any ioy that is in him, doth he goe from thee: onely that hee may prepare thee to follow him to that place, wherein he will communicate to thee the fulness of ioy, and let thee see that glory hee had with his Father from the beginning. He will not alway tarrie from vs, least wee despair, neither yet alwaie remaine vvith vs on earth, least we presume: sometime he will kisse vs vvith the kisses of his mouth, and as it were with the Apostle rauish vs vp to the third heauens: other times againe (as it seemes) he casts down his angry countenance vpon vs, he humbles vs to the hell, and permits sathan also to buffet vs, least we should be exalted out of measure. Alwaies this
comfort

comfort wee haue of the Lords working with vs, that as heere wee see hee comesto *Iacob*, and goes from him for his weale: so whether he shew himselfe familiar with vs, or againe for a while hide his face from vs, in both the one and the other, he is working for our comfort and weale. Only let vs possesse our soules in patience, and giue glory to God.



CHAP. XV.

How the inwarde exercises of conscience, worke in the godly a diuorcement of their soules from all creatures, and a neerer adherence to the Lord.

WHo answered, I will not let thee go. Perceiue here, how the shew of the Lords departure worketh in *Iacob* a more constant cleauing, and adhering to the Lord. This (as I sayd before) is a notable fruite vvhich all the Lords spirituall desertions do worke in

his children; it augments in them a desire of mercie, and a more earnest carefullnesse to seeke the Lord. And this also wee see in our daily experience: for among all them who professe the name of Iesus Christ, yee shall finde none more seruent in praier, more continuall in mourning and sighing for their sinnes, none that doe thirst more earnestly for mercy, then they whom God hath humbled in their spirits with threatnings of spirituall desertion. As heere *Iacob* is more vyakened by this one word, *Let me goe*, then by all the rest of the wrestling: so is there nothing goeth so neere the heart of the godly, as dooth the shew of the Lords departure from them; they are neuer so louing to him as at those times when hee seemeth to count least of them: if hee looke angerly vpon them, the more pittifully looke they vnto him: if hee threaten them, they threaten kindnesse vpon him: the harder that hee answeres them, the more importunately doe they crie vnto him: then with

David

David, they water their couch with tears, and call upon God all the day long. Their eyes cast out water continually, when the comforter that should refresh their soules, is awaie from them.

Lam. I. 14

In a word, these desertions worke in Gods children a diuorcement of their soules from the delight of euery creature, & a straiter adherence to himself: when hee threatens to goe from them they follow him with these lamentable voyces, *Turne againe, O Lord, and cause thy face to shine vpon mee, that I may bee saued: O Lord take from me what thou wilt, take from me all the worldly comforts that euer thou gauest me, only let me enioy thy selfe; For whom haue I in the beauens but thee? and I haue desired none in the earth with thee; my flesh failes me, and my heart also, Lord faile thou me neuer: when thou hidest thy face I am sore troubled, returne therefore, O Lord, and be merciful to me, be thou the strength of my heart, and my portion for euer, for thy louing kindnesse is better then life. These are the effectes of sanctified*

There is a
striving
with God
acceptable
to him: and
namely,
when wee
will take no
refusal of
that that
God hath
promised.

trouble, which I haue marked, that wee may bee comforted, and not discouraged when we finde that our outward or inwarde troubles produce into vs a loathing of earthly pleasure, & a more feruent loue of our God.

We haue yet more narrowly to consider this answere that *Iacob* giues to the Lord: *I will not* (saith hee) *let thee goe*: is this a seemely answere for a seruant to giue vnto his Lord? when the Lord sayes, *Let me goe*, becomes it *Iacob* to answere, *I will not let thee goe*? Is this good religion in any thing to strue vvith the Lord? Yea indeede, there are som things, wherein the Lord is very vvell content that thou strue with him; as namely, when the Lord hath promised any thing to thee, and thou hast his word for thy warrant, to seek it in such sort, that albeit the Lord say thee nay, yet thou wilt receiue no refusal at his hand: this is a strife, which pleaseth the Lord, for in effect it is no other thing but a constant affirmation that his truth is inviolable. After this manner

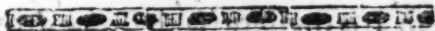
manner the woman of *Canaan* stroue with him, she would take no deniall of that which hee had promised: and after this manner here also *Jacob* strives vvith him, hee will not be denied of a blessing: and *Moses* also stroue vvith the Lord, protesting he would not goe forward one foote, vnlesse the Lord went vvith him; because the Lord had so promised. But farre bee it from vs to stroue vvith the Lord as the wicked doe, grieuing him daily vvith our murmurings and rebellions, stil liuing in contrarie tearmes vvith the Lord. *Woe bee to him, that strueth vvith his maker: doe yee prouoke the Lord vnto anger? or are yee stronger then hee?* The end of this strife to them vvill be horrible cōfution.

There is yet farther to be considered in these vvords of *Jacob*, how hee saith to the Lord, *I vvill not let thee goe*; by vvhat meanes is this, that *Jacob* is able to hold & detain the Lord? The Prophet *Hosea* vvill resolue this: It vvvas (saith hee) by mourning and vvweeping that *Jacob* preuailed, and helde the Angell

Nothing in the world so strong as the prayers of the godly: for they are the bands wherby the Lord is holden & detained.

Angel, whilst he got the blessing. There is nothing so strong in the world, as the prayers of the godly, they are the only bands, by which the Lord is holden, and detain'd: the Lord will not be retrayned by all the powers of the earth, neither will hee cease to doe any worke that hee is about to doe, for the cries of all the men in the world: yet the prayers of his children are able to constrain him to poure downe an undeserued blessing, and turne avway a iust deserved punishment. When the people of *Israel* had fallen from God by worshipping the golden Calfe, the Lords anger was highly incensed and kindled against them, vvhich moued *Moses* to fall downe on his face before the Lord, beseeching him to bee appeased towards his people, for the glory of his name: this prayer did in such sort constrain the Lord in the midst of his anger, that he is compelled to say vnto *Moses*, *Let me alone, that my wrath may wax hot against them; for I will consume them.* This manner of speech vsed by the

the Lord, declares that the prayer of *Moses* did bind and hold in the wrath of God, that it brake not out vpon this people. In like manner we read in the Gospell, that when Iesus vvas passing by those two blinde men, who cryed vpon him, *Osanna, thou sonne of David haue mercy vpon vs*; albeit the multitude regarded not their crying, and the disciples also (as it seemes) tooke little thought thereof, yet Iesus was moued thereby to stand still. They could not come neere for the multitude to laie hands on him, but their prayets reached vnto him, & doe so take hold vpon him, that by that place he could not go vntil he had giuen them a comfortable answer. *The prayer of a righteous man auailes much, if it be poured out in faith.*



CHAP. XVI.

Prayers of the Godly must be forcible and acceptable to God, seeing they come from his owne spirit.

This

Rom. 8.

Bernard in
fest. Pentec.
Serm. 1.

THis then is to the great comfort of the godly, that our praier is effectuell, and are (as I may call them) the Lords owne bands wherewith wee are able to detaine and holde him, till hee blesse vs. And no meruaile, seeing these prayers are not ours, but the intercession of Gods owne spirit in vs, powred out in the name of Christ, in whom he is euer well pleased. For as for vs, *We know not what to pray as we ought: but the spirit it selfe makes request for vs, with sighes which cannot be expressed.* And therefore may wee boldly thinke, that the Lord will not despise them. *Spiritus est in quo clamamus, Abba Pater: sicut in nobis interpellat pro nobis, ita in patre delicta donat pro ipso patre: quod postulamus, idem ipse donat, qui dat ut postulemus.* It is the spirit (saith Bernard) by whom wee cry, *Abba Father*: as in vs the spirit makes request for vs, so with the Father he graunts our requests, and forgiues vs our sinnes: that for which wee pray euen hee giueth vnto vs, who giueth

giueth vs this grace to praie. Let vs therefore praie continually, and strengthen by these godly meditations our feeble hearts, and weake handes, that they faint not in prayer. Let vs go and desire good things from the Lord, seeing we haue the Lord bound to vs by his promise: *The Lord will fulfill the desire of them that feare him.* And againe, *That which the wicked feares shall come upon him, but God will graunt the desire of the righteous.* Thou who art made sure to obtaine, if so bee thou canst desire, art here made inexcusable: none wants mercy and grace, but hee who desires it not.

Psal.

Pro: 10. 24

And yet take heed that in thy prayer thou be not vnreuerent; remember *à quo, & quam magna petas*, from whom and vvhath great things thou crauest. Great things from a great king should bee desired with reuerence and affection: they shall speed best at the Lords almes-dealing that fall downe lowest with the Publican; not they who vwith the Pharisee stand vp proudest vpon their

A warning
for attention
in prayer.

Chrysest. de
Canan. hō. 15

their feete. *Abraham* the Father of the faithfull, in his prayer, considering of himselfe, and looking to the Maiestie of God, humbly confesseth that hee was but dust and ashes. Yea, *Adam* in his best estate of his innocencie vvas bound to glorifie GOD with the like confession of the basenesse of his originall; and to let *Adam* alone, the heavens are not cleane in his sight, yea hee hath found folly in his Angels, they couer not onely their feete but their faces before the Lord: what then shalt thou O man do, who dwellest in lodgings of clay, a sinfull creature, by thine owne apostasie loaden vvith iniquitie? how shouldest thou bee humbled and bow downe thy soule in the presence of thy Maker, Redeemer, and Iudge?

We shoul'd
not despise
our owne
prayers,
they being
powred out
without pre-
sumption,
and why?

Presumption in prayer thus beeing remooued, I returne to the comfort. Thou beeing thus humbled vvith an hatred of thine owne sinnes, with feare and reuerence of that diuine Maiestie, trusting to his promise, goe on vvith boldnesse to the throne of grace. *Noli vilipendere*

*vilipendere orationem tuam, quoniam ille ad quem oras, non vilipendit: esteem not lightly thine owne prayer, as though it were a small thing, seeing the Lord to whom thou praieſt hath declared that he accounts ſo much of it; ſuppoſe it be weak, yet remember etiam ſolis vagi- bus infans matrem commouet ad miſer- cordiam: euen the very cryes of the in- fant that vtters no diſtinct voice moues the mother vnto commiſeration: and what compariſon betweene the loue of a mother towarde her children and the loue of the Lord towards his? No Fa- ther will giue to his children that aſke, a ſtone inſtead of bread, nor a ſerpent inſtead of a fiſh: what kindneſſe then (if we craue it) may we looke for at the hands of our heavenly Father? As the beauens are aboue the earth, ſo are my thoughts aboue yours. Our prayers (ſayth Cyprian) are arma cœleſtia, que ſtare nos faciunt & fortiter perſeuerare, hæc ſunt munimenta ſpiritualia & tela diuina, they are ſpiritual armor, wher- by wee ſtand and ſtrongly perſeuereto
the*

Macar. hom.
31.

Cyp. lib. 1.
Epiſt. 1.

A commen-
dation of
Prayer.

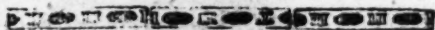
the end they are heavenly darts and defences.

Oh that vvee vnderstood the excellencie of this grace of praier, that so we might the more delight in it : it is the hand of a Christian, vvhich is able to reach from earth to heauen, and take forth euery manner of good gift out of the Lords treasure. It is one of those keyes of the house of *Dauid*, whereby wee open the doores of the heavenly palace and go in to take a view of that eternall building and glorious mansion prepared for vs in heauen. It is the messenger that with speed goeth from our soules, saluting no creature by the way, and entreth straight into the Merciesseate in heauen, reporting to the Lord all our desires, and returning backe a fauourable answere from him Yea, it is vnto vs as the fierie chariot of *Eliab*, whereby wee mount vp, and haue our conuersation with God in the heauens. O happie soule therefore vvhich God hath endued vwith this most heavenly grace.

Except

Except thou blesse me. It were for vs a good thing, if we could learne from *Iacob*, this holy wilfulnesse, neuer to let the Lord alone til he blesse vs. But alas, here we are taken in our sinne, wee fall to our prayers without preparation, we poure out a number of words without deuotion, and so goe awaie without a blessing. We send out our prayers like to incense, made indeede according to the Lords direction, but not kindled with fire from the Altar; that is, petitions lawfull enough, and agreeable to Gods word, but not poured out in feruencie. And so no maruaile that the Lord smell not in them a sweete Sacrifice; for incense without fire hath no fragrant smell; and so hauing finished our cold prayers, wee rise without examination, not once considering with what fruite wee haue prayed, and whether wee haue gotten a blessing from God or no.

Iacobs feruency and zeale in prayer conuinces our inconsideration and coldnesse.



CHAP. XVII.

Jacob cannot end till God haue blessed him.

How wee
may knowe
when God
blesseth vs
in praying
to him.

Godly *Jacob* wil here teach vs another lesson, that we should nor let our gripes goe, nor cease from crying, vntill the Lord haue blessed vs. Then hath *Jacob* done vwhen as the Lord hath blessed him: but till hee get the blessing, *Jacob* in no vwise will part with the Lord. Where if thou despaire, how shalt thou knowe in prayer when GOD blesseth thee? I answere, except the Lord teach thee I cannot tell thee: the spirit of God when he comes downe with a blessing makes himselfe to bee knowne. No man hath felt so sensible a showre of raine descending on his body, as the childe of God vvill feele, vwhen the shower of grace descends on his soul: then the foundations of that earth (which is in man) are shaken; the stonie heart melteth, the eye aboundeth

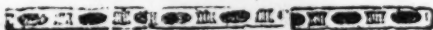
aboundeth in ioyfull teares, the tongue is loosed that was bound before, the minde is filled vwith an accustomable light, the whole soule with vnspeakeable comfort. Finally, such an alteration is made of his whole desires, such a change of his whole inward and outward disposition, as the childe of God feeles better then hee is able to vtter. Which if wee obtaine not in prayer (as many times it falles out) let vs receiue it as a checke of our coldnesse, as a spurre to further humiliation; that so with a new blessing, we may fall to seeke the Lord and his blessing.

And here againe wee haue to consider another lesson; for in this, that he seekes a blessing vpon him who wounded him, we are to consider the nature of faith: which is of such quicknesse that no manuaile the Auncient said, *Fides Linceos habet oculos*: for albeit the Lord would take on him the shape of an enemy, and shew himselfe an angry Iudge to his children, yet will they still looke for fauour and kindnesse at

The quicknes of faith

Bernard. in Epiphani. serm. 1

his hand. It was the Lord who afflicted *Iob* with outward and inward troubles, of the which, nature & sense could gather no other conclusion, but that God had forsaken him, and was become his enemy; yet faith above sense and nature, leadeth him through all these mysty cloudes to looke vnto God, as vnto his mercifull Father; and therefore rests he in that notable conclusion, whereof wee haue made mention before, *Albeit the Lord slay me, yet will I trust in him.*



CHAP. XVIII.

Faith through death espies life.

THis fulnesse of faith doth also appeare manifestly in all the rest of Gods children, especiallie, in time of trouble: for what maketh them reioice in afflictions, and to triumph *when they are going through the valley of death*, but the sight and certainty of a better? how commeth it, that in the same moment wherein God is taking their temporall life

life from them, they are seeking an eternall life from him? Out of doubt it commeth of their liuely faith, vvhich through wrath sees mercy; through the cloud of light and momentany afflictions, it beholdeth an infinit weight of glorie.

But this quicknesse of faith appears most of all wonderfully in the vp-taking of Iesus Christ: for he appeared in the world disguised, *a king in shape of a servant*: hee being the God of glorie came couered with such contemptible couerings that the vvorld mis-knewe him. His miraculous conception without the help of man was obscured with the couering of *Maries* espousing vnto *Ioseph*: his birth without all vncleanesse, obscured with the couering of *Maries* purification: his innocencie in like maner obscured with the couering of circumcision: and so *absconditus est noui solis fulgor*, (sayth Bernard,) and thus vvasthe glory of this bright shining sunne which the world saw neuer before obscured. Yet through all

Faith in
wrath can
see mercie.

Faith offends not at the base forme and shape, in which Iesus Christ appeared, but through it sees him to be the king of glory.

Ber. ser 4. in
vigil. n. in.
Dom.

Math. 2. 11

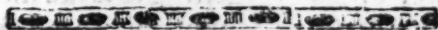
Mich.

Aug. ser. 20

these and many couerings, that Centurion through faith espied him to bee the sonne of God; and those three wise men who came from the East, by the light of faith, through all these wayes saw him to be a glorious king; and therefore also fell downe and worshipped him. But these blind *Beitbleemites* amongst whom hee was borne, hauing no more but the eyes of nature wherewith to looke vpon him, could not discern him, albeit this was their glorie, that out of them came *that gouernour who should feede his people*: by this faith agnoui *Simeon infantem tacentem*: for lack of it, *occiderunt Iudei mirabilia facientem, Simeon* by faith acknowledged Iesus euen in his infancie when he had not yet spoken a word: but the Iewes for lack of faith, blinded with infidelitie slew him, after that he had wrought many miracles. So then to returne to our ground, it was a great faith in *Iacob* that hee sought a blessing from him who wrestled against him. Nature will neuer learne vs that lesson, *Come and let*

let vs returne to the Lord: he hath spoiled
and wee will heate vs, hee hath wounded
and hee will binde vs vp. Without faith
there can bee no prayer to God, espe-
ciallie at that time when God layeth
his heauy hand vpon vs: *How shal they
call vpon him in whom they belecue not?*
Where the fountaine is drie, vvhath wa-
ter can there be in the strand? *ergo vt
oremus credamus, & vt ipsa non deficiat
fides, qua credimus, oremus*: therefore
that wee may pray let vs belecue, and
that our faith whereby we belecue faint
not let vs pray. And thus much for the
fulnesse of faith,

Hosea 5.



CHAP. XIX.

*The godly in their prayers aboue all
things seeke Gods saueur and bles-
sing.*

Perceiue yet farther out of these
wordes that *Iacob* seekes nothing
from God but his blessing. The chil-
dren of God euen then when God is

most familiar with them seeke nothing comparable to his blessing. Heerein they are insatiable : on the earth they can neuer get enough of his blessings. *Jacob* vvas blessed before of the Lord, and now againe hee seekes a new blessing: and euery time that hee meets with the Lord, all that hee desires is a blessing. It is farre otherwise with miserable worldlings; it is seldom, and far betweene that they come to the Lord: they seeke some other thing then himselfe or his blessing; some vworldlie benefit, or deliuerance from temporall trouble is the summe of all their suite. So *Cain* forgetting to seeke mercy for his sinne, sought onely protection to his bodie, *Whosoever findeth mee, shall slay me*: and from time to time hee sought how to get out frō the presence of the Lord. O miserable man that left not behinde him so much as a petition to God for mercy & deliuerance from that wrath which his sin had brought vpon him.

CHAP.



CHAP. XX.

*Worldlings in their prayers dishonor God,
and preiudge themselves.*

IN this doing wicked men doe both dishonour the Lord and preiudge themselves; they consider not the infinite goodnesse, and the al-sufficiencie of the Lord; they measure him vvith their base and earthly minds, and therefore instead of eternall they seeke nothing but temporall and perishing things. It was a Princely answer that *Alexander* gaue his friend *Perillus*, to whom he had offered fifty talents of siluer to helpe his daughter to mariage; which the other thinking too much, replied that ten talents were sufficient: Yea, saide *Alexander*, it were enough for thee to receiue, but not for mee to giue. And to another in like case hee gaue the like answer: *Ne quare, quid te accipere, sed quid me dare deceat.* But much more may our al-sufficient God, that

Psa. 4

that Monarch of the world indeede, who is rich vnto all who cal's vpon him, giue vnto vs a greater rebuke, that cannot enlarge our hearts, nor open our mounthes vvide, that hee may fill them with his good things, contenting vs to seeke the earth, vwhen the Lord offers vs the heauen; seeking with worldlings, that our wheat and our wine may abound, and not with godly *Dauid*, that the light of the countenance of God, which brings ioy to the heart, may be vpon vs: the Lord esteems this a very great indignitie and contempt done vnto him, and therefore he complains on the Ieues by his seruant the Prophet *Hosea*: They howle vpon mee in their beds for wine and oyle, they cry like dogs for that which may fill their bellies, but send not out the voice of my children to cry vnto mee for mercy and grace.

How foolish they are who in prayer seeke

It is in like mannervery preiudiciall to themselves who doe it: for they fast and weary their spirits in seeking many things, and in the meane time are carelessse

himselſe to ſeek one thing, the obtaining
vvhwhereof might bring vnto them all
things: thus they conſume themſelues
with vaine labour.

*Qui rerum magis
ſpecie, quam auctore delectati, prius uni-
uerſa percurrere, & de ſingulis cupiunt
experiri, quam ad Chriſtum curret uni-
uerſitatis principem peruenire:* who be-
ing delighted with the ſhew of things
more then vvith the authour of them,
are deſirous to knowe euery thing by
experience, but not carefull to come
vnto Chriſt, who is that head and foun-
taine, of whom all things are: where
otherwiſe if according to the cōmand
of our bleſſed Sauour men would firſt
ſeek the kingdome of God, then all o-
ther things ſhould be given vnto them.
This is the onely compendious way to
ſatiſfie our inſatiable deſires: *Quicumq;
hic varia queris, ipſe vnus tibi erit omnia:*
whatſoeuer thou be who heere ſeekeſt
ſundry things, ſeek rather the Lord,
and he himſelſe ſhall be all things in all
to thee.

other things
before they
ſeek the
Lord.

Bernard.

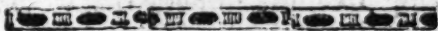
Aug. ſer. 4

When the Lord offered to Salomon
to

The onely
way to get
other things
is, first of all
to seeke the
Lord.

to giue whatsoeuer hee would aske, he^e
sought from the Lord a wife and vn-
derstanding heart: which so pleased the
Lord, that not onely he gaue him that
which hee asked, but also second and
inferiour giftes, as riches and honour,
which hee asked not; so great delight
hath the Lord to heare vs seeke from
him, those things which are greatest &
excellent. Let vs therefore ascribe vnto
the Lord glory and power, he is a great
King: let vs not dishonour him by see-
king from him smal & perishing things
the least of them is inough for vs to
receiue, (for we are not worthy of the
least of his mercies,) but not inough
for the Lord to giue: suppose the Lord
would giue vs all the works of his hand
into our possession, they shall be found
but comfortlesse comforts in the end,
vnlesse we inioy his fauour towards vs
in Iesus Christ.

CHAP.



CHAP. XXI.

Faith obtaines euery good thing that hee craves.

Verse 27. Then he sayd.

VPon this earnest desire of *Iacob*, the Lord resolues that hee will blesse him: we haue a promise of God, *Aske and it shall be giuen you*, & we haue also manifolde confirmations of this promise. *Zeuekiah* spake it in a flattering manner to his Princes, *Ye know that the King can denie you nothing*: but it is most true in the Lord our God, such is his louing affection towards all his subiects of the kingdome of grace, that in very deed he can denie nothing which they aske in faith. *As for the wicked* (saith *S. Iames*) *they aske and get not, because they aske not in faith nor for the right end*. It is written of *Vnellius* the Emperor, that one of his friends, being denied his petition which was not reasonable, waxed angrie, and sayd vnto him, *what auailles to me thy friendship,*
seeing

Faith a rare
jewel, and
why?

Cyrl cate-
chism. 17.

A new name
is given to
Iacob.

seeing I cannot obtaine that which I
crave? who replyes vnto him, and what
auayles to mee thy friendship, if for
thee I must doe that which is vnlawful?
If such equitie hath beene found in
man, what shall we thinke of our God?
vvith what face dare wee seeke that
from God, which is vnlawfull to bee
giuen? But whatsoeuer we aske of the
Lord in faith, we are sure to obtaine it,
or a better. So rare a ieuell is faith, that
hee who hath it, hath all things to be
his: God for his Father; Iesus Christ
for his Sauour; the holy Ghost for his
comforter; the Angels for his Mini-
string Spirits; this world for a sojour-
ning place; all the good creatures ther-
in for his Seruants; and the heaven for
his inheritance: therefore said *Cyrl, lata*
mercatura est fides.

Before the Lord blesse him, he askes
Iacob what his name vvas: he aunswere-
d, My name is *Iacob*: to whome the
Lord sayes: Thou shalt no more bee
called *Iacob* (onely) but shalt be called
Ifraell (also.) I giue thee now a new
name

name, and this blessing, that as thou hast had power with God, so heereafter thou shalt preuaile with men, feare not therefore the face of thy brother *Eſau*: hee that gaue thee strength in this wrestling, shall sustaine thee also in all thy conflicts with men. Thus the Lord will haue *Jacob* vse the present experience of Gods mercy at this time, as a confirmation of him in all time to come.

Jacob then (as yee see) hath two names, and both of them he gets from wrestling. Hee wrestled once with his brother *Eſau* in the wombe of his mother, and from it he received the name *Jacob*, because he held his brother by the heele. Now againe hee vvrestleth with the Lord, and from it he receiueth this other name *Israel*, a prince of God. As it was with *Jacob*, so it is with all the true Israelites of God; wrestling abides them, and in wrestling they must bee exercised, sometimes with God, as *Israel*; sometime with man, as *Jacob* with *Eſau*, and *Paul* with beasts at Ephesus.

No

Jacob had two names: and they both are from wrestling.

No man is crownded before he strives: the husbandman must labor before he receiue the fruit, and we by many tribulations must enter into the kingdom of God.

With the new name God also giueth him new grace,

Bern. hom. 4.
super missus
est.

Againe, yee see that as the Lord bestoweth vppon *Iacob* a newe name, so therewithall hee bestoweth vpon him new graces, increase of faith, and spiritual strength to resist tentations. It is not the Lords manner of dealing to set out his seruants with vaine glorious titles, which import nothing; when he giues them a new name, he giueth also newe graces aunswerable to the name; by his word he cals thingsto be which were not. *Soli Deo idem facere quod loqui*: for vnto God it is one to speake, and to doe. And hee giues names to things according as they are. Somtime he changeth a name from the better to the worse; as the place once called *Be-she-l*, the house of God, the Lord called it *Bethanien*, the house of vanitie: and this the Lord dooth not but vwhere a change is indeed from good vnto euill.

Som-

Sometime againe hee chaungeth the name frō the worse to the better. *Where it is sayde vnto you, yee are not my people, it shall be said, ye are the sons of the liuing God:* and this hee dooth not, but where a change is indeede of the persons, who gets the name from euill vnto good.

And this is a rule, whereby we may try our selues, whether the new name that appertaineth to Christians be giuen vnto vs of the Lord, or not; or if wee haue vsurped it our selues. If the Lord haue changed thy name, as he did *Iacobs* name, let it appeare in this, that he hath also changed thy selfe. Hath he giuen thee that grace; which the name imports? *hast thou receiued an ointment from that holy One?* hath he illuminated thy darknes? quickned thy dead hart? sanctified thy vnclean affections? then maist thou be sure, that thou hast receiued thy name from God: but if yet we be such as remain in our natural estate, liuing in our old sinnes, vnder the new name of a Christian, as now the most

Hosea.

By this rule wee should trie, if the new Christian name be pertinent to vs or no:

Iohn.

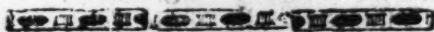
H

profane

It is horrible sacrilege to sin vnder the christian name.

profane men haue gotten on the couering of a Christian name, and *Eſau* doth put on him the apparell of *Iacob*: thou that so doſt, maiſt be ſure the Lord neuer gaue vnto thee this new name, but thou haſt violently vſurped it vnto thy ſelfe. It ſhall be no more auailable to thee then vvas the garment of good king *Ieboſaphat* vnto wicked *Achab*: yea, it ſhal augment ſo much the more the vvrath of God vpon thee, becauſe that vnder an holy name thou haſt liued an vnholly life. *Beltſar* ſinned againſt God by exceſſe and intemperancie: but that hee abuſed the holie Veſſels of the houſe of God to ſerue him to profane drinking, vvas a double ſinne, a horrible ſacrilege, yet not ſo horrible as thine: hee abuſed dead Veſſels; but thou profaneſt a liuing ſoule and body: they are not thine own, they were once made by the Lord, and bought again by the price of his bloud, and ſo by all right are the Lords; by Baptiſme they are ſeparated to the ſeruiſe of God, and his mark put vpon them,

them. Notwithstanding all this, thou darest sacrilegiously abuse them, and make them vycapons of vnrighteousness to the seruice of Sathan. O miserable man! what fearefull iudgement maist thou looke for at the hands of God? *The wrath of God is reuealed against all vngodlinesse and vnrighteousnesse of man. Tribulation and anguish shall bee vpon the soule of euery man that doth euill. Euery man shall receiue according to that which hee hath done in the body.* Turkes and Pagans shall not escape vnpunisht; but thou that abusest thy soule and body to the seruice of Sathan, which by Baptisme were separated and consecrated to the Lord, committest a double sacriledge, and therefore must look for a double iudgement except in time thou repent.



CHAP. XXII.

*It is the curse of the Wicked to pray & not
preuaile: but it is not so with the Godly.*

BEcause thou hast had power vwith
God. As Iacob sought a blessing,
so at the length hee gettieth it; for the
Lord at the last will fulfill the desires of
them who feare him. The desire of the
childe of God, is as a birth conceiued
in the soule of man, which shall not
die but come to perfection. Salomon
promised to giue his mother Bethsheba
whatsoeuer shee would aske, if it were
to the halfe of his kingdome; yet when
shee asked that Abishag the Shunamite
might be giuen to Adonijah his brother
to wife, Salomon refused to grant. Thus
men can promise much, and performe
little: It is not so with the Lord our
God: hee hath bidden vs pray, he hath
promised to heare, and shall not also
faile to performe. *Nunquam oranti
beneficia*

beneficia denegabit, qui orantes ut ne deficiant sua pietate instigat: he will neuer denie his benefices to vs when wee pray, who prouokes vs to praie.

But as for the wicked, the hope of the hypocrite shall perish: their soules are full of desires, like so many strong voices crying for that which they shall neuer obtaine; they waite vpon lying vanities, which shall neuer come to passe.

Quid tam poenale, quam semper velle quod nunquam erit, & semper nolle quod nunquam non erit? In aeternum non obtinebis quod vult, & in aeternum quod non vult, sustinebis? what punishment more fearefull can fall on man, then that hee should euer wish that which neuer shall be, and alwaies wish that were not, that shall be for euer? That which hee will he shall neuer obtaine, and that which hee will not hee shall for euer sustaine: & yet this is the miserable estate of the wicked. Let vs therefore take heed to our predominant desires: for miserable are they, whose desires are on the world, more then on the Lord; and on

Miserable
are the wic-
ked: for they
desire that
which they
shall neuer
obtaine.

The wicked
haue recei-
ued their
consolation
on earth.

Jonas.

Psalme.

vanishing trifles morethen vppon his
permanente mercies: for vwhen the
Lord hath filled their bellies with his
earthly treasure, & given them inough
that they leaue the rest behind to their
children, what haue they more to craue
from the Lord? they haue gotten their
desire, they are not to looke that euer
they shall be partakers of the felicitie
of Gods chosen, their heart was neuer
set vpon it, *They haue receiued their con-
solation on the earth,* they haue no more
to looke for. Wherefore our Sauour
pronounceth a feareful wo vpon them,
and no meruaile: for miserable indeed
is their condition, their consolation dies
before they die themselues: their com-
forts forsake them before they goe out
of the world, and like the Gowrd of
Jonas vvithereth before their eyes: in
their life they sate vnder the shadow of
it, but in their death it is gone, and they
finde no comfort in it. *Dauid* knew
vvell their misery, and therefore hee
prayer, *Deliver me, O Lord, from the men
of the world who haue their portion in this
life.*

life: that is, let me neuer be one of them.

We haue therefore to marke vvhich way the course of our affections carry vs. For if wee seeke the Lords blessing no doubt wee shall finde it; and if the desire of our hearts be aboue all things toward the Lord: such a desire, I mean, as vseth the meanest that may bring vs vnto him, for otherwise wicked *Balaam* will desire, *Oh that I might die the death of the righteous*, which he shall not obtaine: But if wee go the right way to mercie, protesting with godly *Dauid*, *O Lord, I desire to doe thy commaundments*, then no doubt the Lord vwill crowne vs with his mercies and compassions at the last.

Thou shalt preuaile with men. I doe now heere by my word (will the Lord say) inuest thee in this priuiledge, that no power of man shall be able to overcome thee: go on therefore with courage in the iourney which I haue commaunded thee, and feare not any thing that man is able to doe against thee. Where it is to be marked that the Lord

No immu-
nitie from
affliction
promised
vnto vs.

Many not
cōsidering
this, becom
apostates in
the time of
trouble.

*Carol. Sigon.
de re pub.
Heb.*

promiseth not to his seruant anie im-
munity from affliction: yea, by the cō-
trary, the Lord fore-warnes that men
wil make opposition to him; for where
no oppositiō is made by men, how can
there bee a priuledge to *Iacob*? It is
needfull we consider what it is that the
Lord hath promised vnto vs, least loo-
king for that which he hath not promi-
sed vs, wee deceiue our selues. Many
in time of trouble make fowle apo-
stasie from Christ: and all because
vwhen they entred into the profession
of Christian Religion, they considered
not they could not bee his disciples ex-
cept they bare his Crosse; but foolishly
lookt for som temporall ease, or world-
ly commoditie in the follovvng of
Christ, which he neuer promised them.
These are professors like to the Sama-
ritans, who so long as the Iewish religi-
on flourished and was in honour, cau-
sed also to bee built a temple on a high
mountain of Samaria named Garazin,
that in this they might not be inferiour
to the Iewes. They boasted themselves
to

to bee the progeny of *Ioseph*, and worshippers of God also with them : but vwhen they perceiued that the Iewes were cruelly afflicted for worshipping God, by *Antiochus Epiphanes*; then fearing least they should bee also handled in the like manner, they changed their coate, affirming that they were not Israelites but Sidonians, and had built their temple not vnto God but *Iupiter*: thus a little winde separates the chaffe and the corn, & a fierce triall distinguisheth the counterfeit & true profellor.

In like manner the ignorant Iewes, because they vnderstood not the promises made concerning the *Messias*, looked that Christ should haue restored vnto them their temporall Kingdome, peaceably and free : whereof when they sawe themselues disappointed they were offended with him, and persecuted him to the death. It were therefore good for vs that wee should follow the counsaile of our Sauior, and reckon with our selues in time, in what state of life we enter, when we enter into the

This made the Iewes stumble at Christ, because they looked for a temporall kingdome.

Luke 4.18

the profession of Christianitie: before we build a Tower let vs count the cost whether we haue sufficient to performe it, least that whē we haue laid the foundation and bee not able to performe it we fall not onely vnder the shame to be mocked of men, but also bring vpon our selues a more fearful wrath of God.

2. Pet. 2. 20

For it had been better not to haue knowne the way of righteousness, then after we haue knowne it to turne from the holy commandment giuen vnto vs, like dogs to the vomit, and like the Sow that is washed, to wallowing in the mire. If wee could resolve in time that they who will liue godly in Christ must suffer persecution, and arme our selues before hand thereunto, reckoning with our selues that of the Lords indulgence wee are spared euery day wherein some notable cross is not laid vpon vs, then certainly we should account the lesse of trouble when it comes vnto vs.

Tim.

VVee haue here againe to consider the connexion of these words, *Because thou hast had power with God, thou shalt preuaile*

preuaile with men: and out of them yee may perceiue that the Lord vwill haue this wrestling of *Iacob*. (wherein he was exercised immediately by the Lord) to bee a preparation vnto him against other tentations, which were to come by men. Wherin is shadowed vnto vs how the Lord doth first prepare his children by wrestling with himselfe, before hee send them out to encounter with men; and so makes the inward exercises of their minds preparations whereby they are made ready the better to endure all outward troubles that doe come from men.



CHAP. XXIII.

The Lord by inward exercises of conscience makes his children strong to endure outward troubles vvhich come from men.

THis made *Moses* that he was not afraid of the face of *Pharaoh*, because hee had scene first the face of God

Heb. 11.
Pro. 19. 12

Esay.

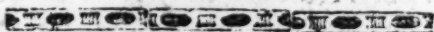
Euseb. lib. 4.
cap. 16.

God, for his sake (saith the Apostle) him who was invincible. The Kings wrath (saith Salomon) is as the roaring of a Lion : but when the Lord utters his wrath, then the heart and countenance of the greatest Monarch in the world (make him as high as Balthasar) shall faile him : hee will neuer lose a good conscience for feare of the wrath of man, that knoweth the power of the wrath of God. Feare not the man whose breath is in his nostrils : the most he can do and that by permission, is, he is able to kil the body; but let vs feare the Lord who is able to cast both soule and body into hell fire. This sustained aged Polycarpus against all the threatnings of the Pro-consul, *Ignem minaris ad horam arsuram, & paulo post extinguendum, ignoras vero ignem illum futuri iudicii & aeterni supplicii impijs reservatum* : thou threatnest mee (sayth he) with a fire vvhich will burne for an houre and shortly after be quenched, but thou knowest not that fire of the iudgement to come, reserved for the wicked, which will burne for

for euer. It is the holy feare of God which banisheth out of our hearts the profane feare of men, that wee will not doe euill to offend the Lord; no, not for all the paines that can followe vs in this present life. And therefore the Lord in great mercie towards his children, doth sometimes exercise them with the sense of his wrath, and letteth them fee the sting of an accusing conscience, that so they may come out to the world strong in the Lord against outward tentations, fully resolved rather to endure present punishments, then to cast themselves into danger of the wrath which is to come. And so the children of God are to reckon with themselves, that their inward wrestlings are preparatiues for outward troubles.

They feare not much the wrath of man who haue been humbled with the sense of the wrath of God.

CHAP.



CHAP. XXIIII.

*It is a sinfull curiositie to seeke to know
that which God hath not taught vs.*

Verse 29. *And Iacob asked, What is
thy name?*

NOW *Iacob* hauing receiued the blessing, proceeds in the conference, and desireth to knowe the name of him, who blessed him. No doubt but hee knew before that it was the Lord, otherwise he had not sought a blessing from him. It standeth not with the nature of faith to pray to any in whom wee beleene not. By this question hee attaineth not to any new knowledge; for he vvhoe blessed him refused to tell his name: but *Iacob* by calling the place *Pensell*, as afterwards followes, plainly declares, he knew it was the Lord. So then this asking importes not that *Iacob* did not know it was the Lord that had giuen him the blessing: onely it declareth

declareth an earnest desire of *Jacob* to haue had a more familiar reuelation of the Lord to him : which I thinke hee did of a good minde and intention : such as *Moses* had when hee desired to see the face of God : yet yee see all our good intentions are not alwaie approued of the Lord. With his good intention there is ioyned a peece of curiositie, that he will haue more knowledge of the maiestie of God then the Lord thought expedient to communicate vnto him; otherwile the Lord had not denied it to him.

To seeke a greater perfection of knowledge, where the Lord offers it, is verie commendable : but to aspire to know that vvhich God will not teach, and namely, to search out that majesty farther then he pleaseth to reueale himselfe, is curiosity and presumption worthis to bee damned. Hee that searches,

Quantus sit Deus, & qua illius mensura, & qualis essentia, talia sciscitanti sunt periculosa, ei qui rogatur complexa, & talium medicina est silentium, To aske the quantity

Especially not to search out the diuine maiesty, further then it is reuealed to vs in the word.

*Basil. de
marr. Mam.*

Iud.

quantitie and measure of God, or what is his essence, such questions are perilous to him that asketh, intricate to him that is asked, and are best answered by silence. There be names whereby the Lord expresseth himselfe to vs according to our capacitie: but as for his proper name, it is himselfe; it cannot be comprehended. *Why askest thou my name, which is wonderfull?* And from this curiositie *Iacob* here by Gods reproofe is restrained. This sin with our nature wee haue drawne from our first father *Adam*: the knowledge wherwith God endued him contented him not, he aspired higher, and sought to be equall with God in the knowledge of good and euill. And that this poison from *Adam*: is propagate to his posteritie, doth daily appear among the common fruits of our corruption: for either we are careless to learn those things, wherof he hath offered himselfe a teacher; or else we are curious searchers of those things which the Lord hath kept secret and hidden from vs.

There

There are two points of knowledge most excellent and needfull for man; the first, *to know God, and him whom he hath sent, for herein consisteth eternall life*: the second is, to know our selves, and the state of our owne consciences. But such is the vanitie of the mind of man, that with *Adam* he had rather eat of the tree of knowledge, then of the tree of life, and delighteth to bewell read in any booke, rather then in the booke of his owne Conscience. And yee may marke in the carnall professors of this age, that if at any time they begin to speak of Theology, then do they handle diuine things in a hellish manner, altogether *inexpert in the words of righteousness*, and hauing no skill to *speak the language of Canaan*: or else they talke profanely vpon that which God hath reuealed, insisting most in points of doctrine least profitable for them, or then curiously they enquire for that which God hath cocealed from them, not remembring that warning of *Moses*, *secret things are for the Lord, but*
 I things

2. Points of necessary knowledge.

Yet neglected by *Adams* sinners who desire rather to eat of the tree of knowledge then of the tree of life.

This curio-
sity bridled
& reprov'd.

Rom.
Civ. Cate-
chism. 6.

things revealed are for us and our chil-
dren.

This curious demand of *Iacob*, is answered with a gentle refusall, *VVhy askest thou my name?* The Interrogator striues to send *Iacob* vvithin himselfe, that by a new triall taken of his speech within his owne minde, hee might see how vnecessary and vnprofitable his petition was. After this manner it is customable to the Lord, to rebuke the friuolous curiosity of his own children, that we may learne to be sober; and not presume aboue that which is written. In his *que de Deo dicuntur, maxima est scientia ignorantiam fateri; terrā inhabitas, & terra fines ignoras, quomodo conditor terra comprehendes? animam habes cuius facultates enumerare nō uales, stellas vides, quas numerare non potes; numera prius illa quae vides, & tunc illum, qui nō apparet, enarra:* in those things which concern the diuinity, it is a great knowledge to acknowledge our ignorance: thou dwellest in the earth and knowest not the borders therof, how then shalt thou

thou comprehend him who is Maker of the earth? thou hast within thee a soule, the faculties wherof thou art not able to enumerate; thou seest the Stars, and canst not tell the number of them: begin first, and reckon on those things which thou seest, & then, if thou canst, him that is not seene. Let vs therefore reſtraine our ſelues from ſuch idle ſpeculations; and if others ſpare not to proue vs with the like of theſe raſh and perilous queſtions, which I haue condemned, then remember with *Baſil, Talium optima medicina eſt ſilentium.*



CHAP. XXV.

The Lord ſometimes refuseth to giue that which his children ſeekes, that he may giue them other things more conuenient for them.

YET it is to bee marked, that albeit he reſuſe to tell *Iacob* his name, yet hee reſuſeth not to giue *Iacob* his bleſſing: ſometime the Lord granteth his

children their desires, because he sees it is for their weale. Other times hee refuseth them, and that also for their weale: but whether hee say yea or no to their petitions, he workes alway in mercy towards them. He granted flesh to the children of *Israel*, because they sought it; but therewithall his wrath fell vpon them: of the which it is euident, that sometime hee granterh men their petitions because he is angry with them: others againe hee refuseth, because he is mercifull to them; denying vnto them that which they craue, but graunterh another thing which is much more profitable for them. *Multis Deo irato exaudiantur; multis propitius Deus non tribuit quod volunt, ut quod utile est tribuat.* The Apostle *Paul* being buffeted by the Angell of *Sathan*, besought the Lord thrice, that he might be deliuered from him: he receiued a refusal of that which he sought, and yet the Lorde left him not destitute of comfort. *Sape multos Deus non exaudit ad voluntatē, ut exaudiat ad salutem.*

*Aur. de vni-
ta. Eccl. 19*

Bernard.

salutem. In the first of the Actes, the Disciples aske a question of Christ : *Wilt thou at this time restore the Kingdome to Isræll ?* but what answer receiue they ? a plaine refusall : *It is not for you to know the times and seasons :* yet hee promisceth to them a better thing ; *but ye shall receiue power of the holy Ghost,*

Act. 1

O happie exchange. Let it be vnto vs, O Lord, according to thy Word ; denievs, O Lord, any thing thou wilt ; but neuer denievs thy holy spirit, that it may lead vs into all truth, so long as we remaine here ; and in the end may bring vs vnto the sight of thy inyfull face. Let vs giue vnto the Lord this glory, that he is our mercifull father, not onely when hee granteth, but euen when he refuseth some of those things which we desire. It may well stand, that being diseased thou dost seeke of the Lord bodily health, and seekes it too with this restriction, If it please him ; and yet thou obtaines it not, the Lord thinking it good to keepe thee vnder

And this is a happy exchange, wherunto we should heartily agree.

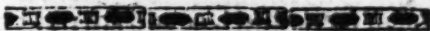
Bodily sickness hath chaſed many to their soules health

Riches re-
fused to
some of
Gods chil-
dren, for
their grea-
ter good.
Cyp. lib. 2.
Epist. 2.

Bern. super
Mat. 19. Ec-
ce nos reli-
quimus om-
nia.

a sicke bodie, to the end he may restore vnto thee health of thy soule; for so may ye read in the Gospell, that many being moued by bodily diseases, who otherwise were not minded to come vnto Iesus Christ, haue found in him health both of body and soule. It may also fall out, that thou dost seeke from the Lord temporall riches, and that conditionally, if it please him, for a benefit that thou be not burdenous vnto others: and yet the Lord thinks it more expedient to refuse thee, least riches should be a snare vnto thee; for vnto many they are but *speciosa vincula quibus alligantur, & a quibus possidentur, magis quam possident*: beautifull bands wherewith they are bound, which they possesse not, but are possessed of them. Thus their prosperity and riches becomes their ruine; so corrupt is our nature, that the same giftes which should draw our hearts after the Lord, are allurements to turne them from him: *facile enim cor humanum, omnibus, que frequentat, adbaros ludo, ut vitæ, aut nunquam*

nunquam sine amore valeant possidere: for the heart of man cleaveth very easily vnto that wherewith it is acquainted; so that hardly or neuer can wee possesse the things of this world, without immoderate loue of them. And therefore the Lord in great mercy take them from vs, that they do not take vs from him. Let vs therefore commit the successe of our prayers to the Lord, let vs not presume *to limit the holy One of Israel*, being alway comforted with this, that if the Lord deny vs that which we would haue, hee will giue vs another thing which is more expedient for vs.



CHAP. XXVI.

How Iacob sheweth himselfe thankfull to God for his benefites received, in two things.

Ver. 30. *And Iacob called the name of the place Peniel &c.*

THe conference between the Lord & Iacob being ended, *Moses now*

makes mention of *Jacob*: thankfulnes, which he declareth in two things: first, hee impones such a name to the place, as might stand for a perpetuall memoriall of Gods familiar apparition vnto him: and next hee rendereth himselfe obedient, not regarding any danger that might be before him; trusting vnto the word of the Lord, he goeth with courage forward in his iourney.

First, I say, hee impones a name to the place, and calleth it *Paniel*: the face of God: hee giueth the reason, because *haue seene the face of God, and my life is preserved*. Seeing the Lord (will hee say,) hath showne me this mercie that I haue seene his face and am not confounded, I will neuer burie it in vnthankfulnesse; and therefore that it may be remembered of the posteritie I call the place by the name *Peniel*. It becommeth (saith the Psalmist) *upright men to be thankfull*. Seeing all good things come of God, it is good reason the praise of all should returne vnto him: as the waters that come secretly from

Such thankfulnesse becometh the children of God.
Psalm.

Proverb.

from the sea through the veines of the earth, return again in their troghs publicly vnto it, so every good thing which the secret blessing of God hath conuained vnto vs, by publike praise should againe returne vnto him. If wee haue gotten comfort from the Lord, we should giue vnto the Lord his glorie. And it is the manner of the Children of God, they cannot rest contented when God hath refreshed them with his mercies, till the Lord get his owne praise. And hereof it cometh that they erect publike monuments & memorials, or at the least send out publike thanksgiuing for these mercies, which God priuately & secretly hath bestowed vpon them.

But as for the wicked, they swallow vp the benefitt of God in vnthankfull obliuion: if the Lord increase their wealth and prosperitie, they sacrifice to their owne net, as though their providence had done it: and if hee doe preserve them from dangers, they impute their deliverance to their Idoll,

The great
vnthank-
fulness of
the wicked

they

they make their mouth to kisse their hand,
 as if their owne arme had saued them.
 Thus are they like vnto that salt sea,
 wherinto Iordan floweth, it swalloweth
 vp all the water of Iordan, but waxeth
 no greater, neither yet doth the salt and
 bitter waters thereof become sweeter:
 for all that the wicked receiue from the
 Lord, their olde sent remaineth in
 them, they are not the better, neither is
 their heart enlarged to praise him. They
 doe take from the Lord without giving
 againe, like barraine and vnprofitable
 ground, that deuoureth seed and ren-
 ders nothing, and therefore is neere vn-
 to cursing, whose end is burning. Learne
 therefore, O man, to be thankfull to thy
 God: euery benefit that thou hast re-
 ceiued, that increaseth not thy thank-
 fulnesse, shall assuredly encrease thy
 iudgement. *Quem enim beneficia accepta
 meliorem non reddunt, is certe etiam gra-
 uius supplicium commeretur:* he whom
 benefits receiued make not the bet-
 ter; dooth assuredly therby deserue
 heauier punishments.

Hosea 6.

Chrysost. de
 Sacra lib. 4.

We

Wee are next to consider how it is that *Jacob* accounts it a great mercie that he hath seene God, and yet his life is preserved. Seeing the Lord is *the God of comfort*, how is it his presence should bring a terror vnto men? It is his countenance that makes glad the hart: when hee hides his face the creature is troubled; but when he sends forth his spirit, they are created, and the face of the earth is renewed. *When thou didst hide thy face* (saith *Dauia*) *I was sore troubled*. How is it then that *Jacob* heere should say that the sight of the face of God causeth death, & that his countenance should confound man? *Adam* in Paradise in the state of innocencie was familiar with God, hee saw and heard the Lord, & was comforted: from whence then commeth this change, that man cannot see the Lord and liue? Surely, the fault is not in the Lord, his countenance is the wellspring of life: *hee is the Father of light, and the God of all consolation*. The fault is in vs, in our sinfull and peruered nature. Faulty and weak eyes

How it is that the sight of God terrifies man seeing he is the God of comfort.

Psa. 104. 29

The cause of this is not in the Lord but in our sins.

eyes cannot behold the light without paine, not for any euill which is in the light, which is good and comfortable, but for the infirmity which is in themselves: eue so sinful men cannot see the Lord without feare, not for any fault in the Lord who is merciful and gracious, but for that peruerse disposition which sinne hath wrought in our selues. This made the Israelites to tremble, when they heard him, and made that holy Prophet *Esay* cry out, *woe is me*, when he saw but a similitude and representation of his Maiestie: who then may abide that Maiestie in it selfe?

Exod.

Esay 6.

Sin therefore
is to be re-
moued if we
would see
the Lord
with ioy.

These three pillars of the Church, *Peter*, *Iames*, and *Iohn*, fell down to the ground astonished at a smal manifestation of his glory: the brightnesse of his glorious face shining like the Sunne confounded them, & how then should they beare the glorie of his diuinitie? And in vs it is this same sinfull nature, which only hinders vs from the sight and familiaritie of our God: What then shall we do but embrace the counsaile of the
Apo.

Aposle S. Iohn? *Whosoever hath this hope in himselfe (namely to see God) purgeth himselfe, even as God is pure. We must remoue our sinnes, and draw the powers of our soules to some neerer conformity with the Lord, if so be wee hope to dwell with him. For without peace and sanctification, none can see the Lord.*

1. Ioh. 3

Heb. 12

But heere againe it is to bee asked, how saies *Iacob* he saw the face of God, seeing the Lord gaue *Moses* this answer when hee sought a sight of his face; *No man can see me and live: and we know that Iohn the Baptist saith, No man hath seene God at any time; but the sonne who is come from the bosome of the Father hee hath reuealed him.* How is it then, I say, that *Iacob* here saith, *I haue seene God face to face?*

In what sense saith *Iacob*, he saw the face of God

I answer, that this is spoken in comparison of other visions and reuelations made to *Iacob* before: his meaning is no other but that hee had now seene the Lord by a more excellente and notable manner of apparition then e-

uer

Neuer any
man on the
earth, saw
the Lord as
he is.

uer hee had seene before. And where *Moses* is saide to haue seenethe Lord face to face, this is only spoken in comparison of *Moses* with other Prophets, who had not so cleere a reuelation of the Maiestie of God, as *Moses* had: this is euident out of the Lords owne words. *If there be a Prophet of the Lord among you, I will bee knowne to him by a vision, and speake to him by a dreame: my seruant Moses is not so, who is faithfull in all my house: to him will I speak mouth to mouth, not in darke words, and hee shall see the similitude of the Lord.* Yea, let no man thinke because of these words, that any of the Fathers saw the Lord as hee is; thou canst not see the Sunne as it is. Hee that a farre off lookes to the Sea, sayes truly that hee hath seene the Sea: but what is it that hee sees in respect of that which hee seeth not? yea, wee cannot see a mortall man as hee is; and how then shall wee see the Lord as hee is? If the Fathers had seene the Lord as he is, then all the Fathers had seene him in one manner

manner of way; because God in himselfe is one simple and vndiuided essence: but they saw him many manner of waies, in diuers formes and apparitions: to *Iacob* he appeard in a fiery bush; to the *Israclites* in a cloud; to *Elias* in a soft and calme ayre; to *Esaie* in another manner of vision: all which do proue that hee shewed not himselfe, neither did they see him as hee is; but onely in such manner of manifestation, as the Lord thought most expedient for the time.

But what speake I of the sight of **G O D** on the earth? wee shall not see him as hee is, in the heavens. For euen those holy Angels vvhich stand about his throne, are described vnto vs, covering their faces with their two wings, witnesssing thereby, that there is a God of a more infinite glory, then they are able to comprehend. And no mervaille, for every creature, Man or Angell is finite, a vessell of limited and definite bounds: now sure it is that no finite thing can comprehend that

Neither shall we see the Lord in heauen as he is, and why?

thing which is infinite, that peace of God
promised vnto vs, passe all vnderstand-
ing: and these things prepared for vs, as
such as the heart of man cannot vnder-
stand. What then shall we think of him
who prepared them? must not his glo-
rious Maiestie by infinite degrees sur-
passe the reach of our vnderstanding?

XXXXXXXXXXXXXXXXXXXX

CHAP. XXV. ¶

*What sight of God wee shall haue in the
heavens.*

VEc I speake not this to take awaie
that sight of God, which wee shall
haue in the heavens. It must bee true
which the Apostle sayth, *Wee shall see
him as he is.* It being vnderstood with
these restrictions: First, the sight of
God, which we shall haue in heauen
shall bee perfect in respect of vs: the
Lord shall dwell in vs fully, and fille
with every power and facultie of soule
and bodie with his ioyfull presence.

Ecce

is, by mediate reuelations. Now wee knowe him by seeing him in his creatures: wee knowe him by hearing him in his word: wee knowe him also euen in the earth by spirituall meditation, that begetteth some secret sense of his mercy: yet all these are a walking by faith not by sight; at the least but a dark sight of God, & through couerings: but in the heauen wee shall see him, not by halues, but by an immediate sight: which wee shall then best vnderstand (as I said) when wee shall attaine vnto it. The Lord of his mercy purge and prepare vs in time, & then hasten that day wherein we shall see him.

And yet because eternall life must bee begunne on the earth, and that it is not possible wee can see God in the heauens, vnlesse we haue first seen him in the earth; let vs take heed vnto those three things whereby wee may attaine vnto the sight of God. First, remember that God without his own light cannot be seen: the eye suppose it be an organe of sight, were it neuer so quick, seeth

No sight of God in heauen, except first we see him in earth: and here-vnto three things, are required. The light of his word.

Psa'm.

nothing in the darke; the Sunne without the Sunne cannot be seene: farre lesse can the Lord be seene without the Lord. *In light* (saith the Psalmist) *shall wee see light*. If therefore we would begin to see the Lord, *let vs walk in his light*, making his word a lanthorne to our fecte; in all our wayes taking heede vnto it as vnto a most sure word, and a light shining in darknes, therewithall ioyning to the Lords prayer, *Open my eyes that I may see the wonders of thy Law*.

Peter.

A similitude and
conformitie
with God.

Secondly, wee must remember, that wee cannot see God without some similitude and conformitie with him. Therefore saith Christ, *Blessed are the poore in spirit: for they shall see God*. Among all the members of the body, none can see the Sunne but the eye, because of some similitude that is betweene them. For as God hath set *ἐν μεγάλῳ κόσμῳ* in the great world, the Sunne and Moone in the firmament as instruments of light to serue it: so hath hee placed *ἐν μικρῷ κόσμῳ* in the
little

little word (which is Man) two eyes
 in the highest part of the body, as or-
 ganes of light to serue him: but the eye
 being any way troubled or offended,
 as wee see by experience, abhorres the
 light, wherein it otherwise delights: and
 after the same manner the minde of
 man polluted with sinne, neyther can
 nor dare looke vpto the Lord. *Oculus*
cordis perturbatus auerit se à luce in-
stitia, non audet eam contemplari: the
 eye of the heart being perturbed (saith
Augustine) turneth it selfe away from
 the light of righteousnesse, and dares
 not behould it. And to the same effect
 he saith in another place, *Male viven-*
do videri à Deo potes, videre Deum non
potes: bene autem viuendo, & videris
& vides. If thou liue an euill life, thou
 shalt be seene of God, but shalt not see
 him; but if thou liue a good life, thou
 art not onely seene of him, but thou
 maist also see him. So necessary is this
 conformitie with God by sanctificati-
 on, that without it we cannot see God.

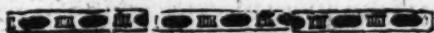
Thirdly, to the sight of God, there

August.
serm. 18.

August.
serm. 10.

3
Attention
and confi-
deration.

is requisite attention and consideration, a meeke and quiet spirit, a heart stablished by grace, separated from other things, and fixed on the Lord. *Oculus circumactus non videt etiam quae antese sunt*: a vvatering and reeling eye, sees not those things which are before it; and an vnstable minde, tossed too and fro with restless cares & perturbations is not meete to see the Lord. When the Lord appeared to *Eliab*, there went before him a mighty wind, an earthquake and fire; but God was not in any one of them: hee followed in a soft and still voice; to teach vs, that wee must haue meeke, settled, and pacified spirits, if we looke that God should be familiar with vs: and wee must set the eyes of our soules stable and fixt on the Lord, attending on his shining mercies, like the eyes of seruants on their masters, euen vntill the Lord haue mercy vpon vs. These are the principall helpes, whereby the sight of God is begun in earth, which will be perfected in heauen.



CHAP. XXVIII.

The other thing wherein Iacob shewes his thankfulnesse, is his obedience.

Ver. 31. *And the Sunne arose to him.*

THe other thing wherein Iacob uttereth his thankfulnesse, is in the obediēce he giues to the Lords calling, walking on in the iourney which God commanded him. Without this the other had beene nothing: for except we obey & serue the Lord in our callings dooing that which is commanded vs, wherein can wee be thankfull to him? And truely there is no better token that wee haue beene refreshed by the countenance of God, who is the strength of his people, then this, if with boldnesse and spirituall courage wee follow him where away he calls vs, albeit we should finde neuer so many impediments before vs.

But it is to be marked, *Moses sayth*

Iacobs
wound
makes him
not giue
ouer his
iourney.

And the
wounds
which the
Godly re-
ceiue in the
spirituall
combat
make them
stronger
and more
circumspect.

he halted as he went on in his iourney. This is the meruailous working of the Lord no doubt, that *Iacob* being hurt in the night, & his thigh-bone disioyned, yet walkes vpon it in the morne, & the hurt which he receiued of the Lord stayes him not from going forward in the iourney which the Lord inioyned him. Wee shewed before how the children of God in their wrestlings doe in such sort preuaile, that they get no victory without a wounde: who can say hee hath so fought against sathan and sinne that he hath not oftentimes ben buffeted by sathan, and wounded by sinne? yet such is the gracious dispensation of the Lord, that as *Iacobs* hurt made him not giue ouer his iourney, but rather confirms him to goe forward with greater boldnesse now halting on one thigh, then before when he went vpon both straight: so the Lord doth so dispense the spirituall battailes of his children, that out of their manifold buffets and wounds which they receiue in this warfare, hee workes in them a greater hatred

hatred of sinne & loue of righteousness,
a greater attention and circumspection
in all their wayes, and a greater seru-
encie and zeale to run out the race which
is set before them, and to renew the bat-
taile against Sathan and sinne.

And this wee may see cleerely in
David, who after his adultery and mur-
ther being renewed by repentance, riseth
again with a greater hatred of sinne,
and more earnest desire of mercy, then
euer he had before. And did not *Peters*
fall bring forth in like manner the like
fruites in him, that hee shed teares now
more abundantly then any time before?
hee now stands boldly to confesse the
Lord Iesus before the Councell, whome
before he had denyed before a damsell:
and in all the rest of his life hee shewes
himselfe an example of godly zeale,
labouring to confirme his bretheren by
a good conuersation, whom before hee
had offended by his stumbling and fal-
ling. Thus the Lord by some one sinne
wherein hee suffereth his children to
haue experience of their weakenesse,
wakeneth

Example
hereof in
David and
Peter.

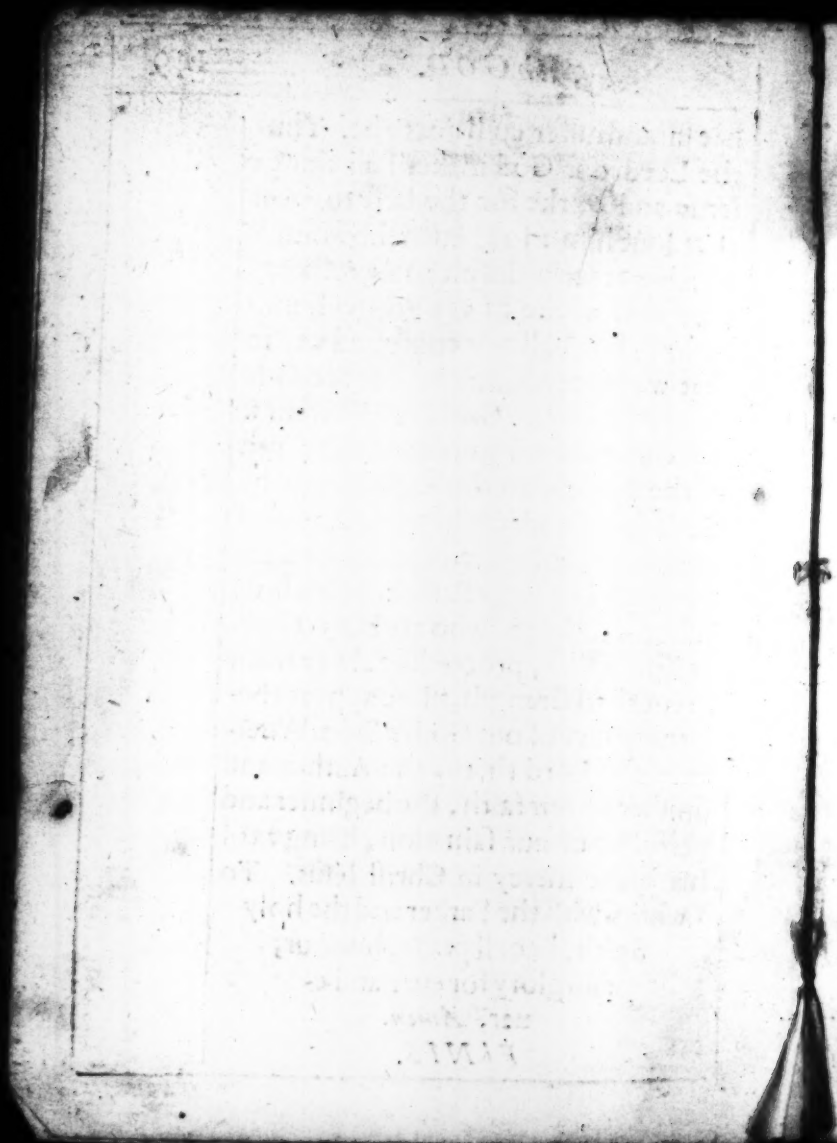
wakeneth them to a narrower inquisition of their sinnes. For a small pain in the head men run not to the Physition, nor to the water for a light spot in their garments; but if the defiling be great then wee doe take occasion thereat to wash away euen the smallest spot that is in them: so the godly when oftentimes they passe ouer small sins without remorse, the Lord permits them to fall into greater, that so they may be moued to mourning and halten to an earnest reformation of all.

This commeth not of goodnes in vs, but of the Lords meruailous dispensation.

Augst. ad Bonifac. lib. 3. cap. 7

Where wee are not to thinke that this commeth of any goodnesse that is in vs, or in sin which we haue brought forth, but of the excellent wisdom and goodnesse of God: *Deus enim summus est medicus, qui benè nouit uti etiam malis.* For God is that great Physition, who can vse to good euen those things which are euill: and it doth (sayth the same Father, more aduance the glorie of Gods goodnesse, *etiam de malis bene facere quam mala esse non sinere*, euen to draw good out of euill, rather then that hee

hee should suffer euill not to be. Thus the Lord our God maketh all things serue and worke for the best to them that loue him : so as euen the wounds which we receiue in spiritual wrestlings may well worke in vs a greater humiliation ; but shall not confound vs, so that we leaue not off the race & course to our heauenlie Canaan. Wherein if we cannot alway runne in the strength of the Spirit with *Eliab*, yet let vs by Gods grace endeauour to halt forward with *Iacob* ; at least creepe forward towards our heauenly Father, as his little babes & children, who are but yet learning to walke, proceeding alway from strength to strength, til we appeare before the face of our God in Sion. Wherunto the Lord that is the Author and finisher of our faith, the beginner and perfecter of our saluation, bring vs of his great mercy in Christ Iesus. To whom with the Father and the holy Spirit, bee all praise, honour, and glory for euer and euer, *Amen.*
FINIS.



A
CONDVIT
of Comfort.

Fullof sweete Consolations
for all those that desire the com-
fortable sweetenesse of
IHSVS CHRIST.

Writē by that worthy man M^r. WILLIAM
COWPER, Minister of Gods word.

The fift Impression.

*Corrected and amended : with some Prayers to bee y-
sed in priuate families hereunto added.*



AT LONDON,
Printed by H. L. for Iohn Budge, and are
to be tolde at his shop neere the great
South doore of Pauls, 1612.

COPIED

1800

1800

1800

1800

1800

1800

1800

1800

1800

1800

1800

4



A CONDVIT of Comfort.

ROM. 8. 28.

Also wee know that all things worke together for the best to them that loue God; euen to them who are called according to his purpose.

My helpe is in the name of the Lord.



His Chapter may be conueniently tearmed a *Compend of Christian consolation*: for whereas many kinds of comforts are dispersed throughout the holy Scriptures for the strengthening of the man of God; some of euerie kinde, are heere gathered together in

one, and like chosen flowers picked out of the word of God, are knit together in one bunch, & presented to thee who art a Christian.

The summ
and diuifi-
on of this
Chapter.

Rom. 7. 24.

Esa. 31. 15

2 Cor. 4. 9.

There are two things onely which troublevs in this life. The first is the remanents of sinne in our corrupt nature : this was such a matter of griefe to the holy Apostle, that it made him to cry out; *O miserable man that I am, who shall deliuer mee from this body of death?* So vupleasant was it to him, to liue in that body wherein he found the motions of sin rebelling against the law of God. And if the Apostle accounted this burden so weightie to him, alas, how should wee complaine? and what cause haue wee with *Ezechiah*, to walke weakly in the bitterness of our soules all our dayes, in whom the life and power of that sinning is farre lesse restrained? Yet least wee should be so cast down with the sense of sinne, that we despayre and perish, being swallowed vp with griefe; the Lord furnisheth vs with many comforts against

it, from the beginning of this Chapter, to the middest of the 17. Verse. The other thing which may discourage vs, is the manifold troubles that follow vs in following Christ.

For the Church of God on earth, is as a Lilly among Thornes, and our Lord Iesus, as an Apple tree among the trees of the Forrest. If we delight to sit vnder his shadow; and if his fruite be sweet in our mouth, wee must bee content to walke toward him through many sharpe afflictions: therefore are we commanded not onely to suffer afflictions as the good Souldiers of Iesus Christ, but also to reioice in tribulations: and if wee cannot attaine to that perfection, at least to count it exceeding ioy, when we fall into diuers temptations; yet because no chastisement is sweet for the present, it hath pleased the Lord of his Fatherlie indulgence and pittie towards our weaknesse, to season the cup of our bitter griefes with his sweet comforts; which as he doth in many other parts of holy Scripture,

Can. 2, 2

2. Tim. 2, 3

Rom. 5, 3

Iam. 1, 2

Heb. 1, 2

Heb. 12

*Can. 2. 4**Can. 5. 1*

so especially from the 17. verse of this Chapter to the 30. wherein the Apostle abounds with consolation, shewing himselfe a faithfull steward in the house of God, most carefull to lead as it were by the hand, the weary sons and daughters of the living God, into the wine-cellar, there to refresh and stay vs with the flagons of his wine; and to comfort vs with his apples, to strengthen vs with his hid Manna, & to make vs merry with that milke and Honny, which our immortall Husband Iesus Christ hath provided for vs, to sustaine vs that wee faint not through these manifold tribulations, vtherewith vvee are compassed in this barren wilderness.

That this is the Apostles purpose and order of proceeding in this Chapter, I thinke his conclusion makes it manifest, which you haue from the 31. verse to the end; wherein hee drawes all that he had said into a short summe, containing the glorious triumph of a Christian over all his enemies: the tri-

triumph is first set downe generally in the 31. Verse, *What shall wee say then to these things? if God be with vs who can be against vs?* thereafter he parts this generall in two; there is (would hee say) but one of two that are against vs, eyther sinne or affliction: as for sinne, he triumphs against it, verse 33. and 34. *Who shall lay any thing to the charge of Gods chosen? It is God that iustificth, who shall condemne? it is Christ who is dead, or rather who is risen againe, who is also at the right hand of God and makes request for vs.* As for affliction, he begins his triumph against it, Verse 35. *Who shall separate vs from the love of Christ? his answer mounts vp by a gradation, will tribulation or anguish doe it? Yea, will death it selfe doe it? or that which is more, will principalities and powers doe it? verse 37. In all these things wee are more then Conquerours through him that loved vs.* Thanks be giuen to God, who alwaies makes vs to triumph in our Lord Iesus Christ.

Now in this verse as *Iacob* gaue his

sonnes his greatest-blessing in the last roome; so the Apostle giueth to Christians his greatest comfort in the last roome, whereof this is the summe: our afflictions are so farre from being preiudiciall to our saluation; that by the contrary, through the Lords meruailous vvorking they tende to the advancement therof, & he enlargeth the comfort: Not only afflictions but all other things worke for the best together to them that loue the Lord. The parts of the Verse are two: the first containes the comfort: the second, a description of the persons to whom the comfort appertaineth. Now I come to the words.

Our troubles are many but our comforts are more then our troubles.

Psal. 31, 19

Also: that is, besides all the comforts vvhich I haue giuen to you before, I giue you yet this further: learning vs, that albeit our troubles be many, yet our comforts are more: *Mariane* (sayth *Danid*) are the troubles of the righteous: but the Lord deliuereith them out of all. As if he would say; For euery trouble the Lord hath a seuerall deliuerance.

Euery

Euery temptation (sayth the Apolltie) hath the owne issue. Euery horn that riseth against vs, to push vs, hath attending vpon it an hammer to repress it, (sayth the Prophet.) *Esau* mourned vpon his father *Isaac*: although he was profane, yet he cryed pittifully, *Hast thou but one blessing my Father.* But wee (with the holy Apolltie) may bleſſe our heavenly Father, who comforteth vs so in all our tribulations, that as the sufferings of Christ abound in vs, so our consolations abound thorough Christ: not one but manifold are his blessings, and the store-house of his consolations can neuer bee emptyed. The Lord our God hath not dealt nigardly nor sparingly with vs; but a good measure of consolations pressed downe and running ouer, hath hee giuen to vs in our bosome, his name bee prayed therefore: and yet how little is all this that wee now receiue in comparison of those inestimable ioyes of God that hee hath prepared for vs: the like whereof the eye neuer saw, the eare

Zac. 1, 21

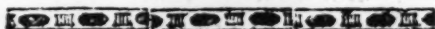
2. Cor. 1, 5

Luke 6, 38

1. Cor. 2, 9

*Psal. 17. 15**Psal. 16. 11*

neuer heard of, and the heart cannot vnderstand. Surely, the greatest measure of comfort that wee haue in this life, is but the earnest pennie of that principall which shall bee giuen to vs hereafter. If the earnest bee so great, what shall bee the principall? If the first fruites of the heavenly Canaan be so delectable, how shall the full masse therof abundantly content vs, when we shall behold the face of our God in righteousness, and shall bee satisfied with his Image; when we shall be filled with the fulnesse of ioy, which is in his presence, and vvith those pleasures which are at his right hand for euermore.



CHAP. XXII.

The Priviledges of a Christian cannot bee knowne of them vwho doe not possesse them.

W*Ee know. If you ponder the Apostles words, you shall finde, that*

that by an Emphasis hee restraines this knowledge to the Children of God, excluding Worldlings and Naturalists from it. *The spirituall man discerneth all things: but hee himselfe is iudged of no man. A natural man cannot understand the things that are of God.* The Gospell is wisdom indeed; but wisdom among them that are perfect. Every article of our faith, and point of Christian Doctrine; every Priuiledge of a Christian is a Mystery; therefore no meruaile that the Gospell be foolishnesse to the naturall man who perisheth. And this doth draw vs to consider that the excellent things of Christianitie can bee knowne of none, but of those that possesse them. The value, or rather vanity of earthly Jewels, hath beene better knowne of some that neuer enjoyed them, then of them who possessed them: but the Jewels of Gods kingdome, such as Peace, Righteousnes, ioy in the H. Ghost, can be known of none but of the Christian only, who enjoyes them. The new name giuen to

1. Cor. 2. 14.

15

1. Cor. 2. 7

1. Cor. 2. 6

Rev. 2, 17

Psal. 34, 8

Act. 26, 24

the Christian, who can know but he^c that hath it? and none can know what is the sweetnesse of hid Manna, except he taste it: therefore saith the Psalmist, *Taste & consider how gracious the Lord is*; telling you that the graciousnesse of the Lord cannot be considered by him who neuer did taste it. If you goe to speak to a worldling of inward peace, of spirituall ioy, or of the priuiledges of a Christian, you shall seeme to him a Barbarian, or one that speaketh a strange language, which he vnderstandeth not; or if he himself speak of them what hee hath learned by hearing, or reading; yet shall he speake like a Bird, vterring voyces which shee vnderstandeth not. As a brute beast knoweth not the excellency of mans life, and therefore delighteth it selfe with hay and prouender, seeking no better because it knoweth no better: so the natural man knoweth not the excellency of a Christian, and therefore disdaineth him, counting him a foole, a mad man, and the off-scumme of the world: hee
 raketh

raketh the dounge of the earth in his
 armes for his inheritance: let him haue
 the portion of *Eſau*, *that the fatneſſe of*
the earth may bee his dwelling place: let
 his wine and his wheat abound to him;
 he cares for no more: hee knowes not
 what it is, to haue his ſoule made glad
 with the countenance of God. This is
 your miſerable condition, O yee wret-
 ched worldlings: ye are curſed with the
 curſe of the Serpent; yee creepe, as it
 were on your bellies, and lick the
 duſt of the earth all the daies of your
 life; yee haue not an eye to look vp to
 heauen, nor a hart to ſeek thoſe things
 which are aboue: moſt fearefull is your
 eſtate, wee warne you of it, but it is
 the Lord who muſt deliuer you from
 it.

1. Cor. 4, 13

Gen. 27, 39

Pſal. 4, 7

Gen. 3

Gal. 3, 1

This reſolute knowledge is the mo-
 ther of ſpirituall courage, conſtancy,
 and patience: therefore the Apoſtle
 vrgeth it in this place, that the Chri-
 ſtian may be made thereby ſtrong and
 patient in tribulation. And indeed what
 needes hee feare in the euill day, yea,
 though

Reſolute
 knowledge
 is the mo-
 ther of pati-
 ence.

Psal. 42

Rev. 4

Psal. 37

though the earth should be removed, and the mountaines fall into the midst of the sea, who knoweth that the Lord sitteth on his throne, hauing the whole world as a glassie Sea before him, gouerning all the alterings, changes and euents of things therein to the good of them that loue him? Oh that we had profited so much in the schoole of Christ all our dayes, that vvithout any doubting or making any exception, we could beleue this which heere the Apostle layeth for a most sure ground of comfort, that so we might change all our thoughts and cares into one: namely, how to growe in the loue of God, that in a good conscience wee might say to the Lord with *Peter*, *Lord thou knowest I loue thee*: and as for the rest of our feares, griefes, and temptations, which many times do so compasse vs that to our iudgements wee can see no out-gate: cast all the burthen of them vpon the Lord, who careth for vs; and hath giuen vs this promise for a *Pramunire*. *All comes for the best.*
The

The Souldier with courage entreth in-
to the battaile, vnder hope to obtaine
the victorie : the Mariner with bold-
nesse committeth himselfe to the stor-
mie seas vnder hope of vantage : and
euery man hazardeth in his calling, &
yet are they all but vncertaine ventu-
rers, and know not the end : but the
Christian *runnes not as vncertaine ; but
as one sure to obtaine the Crowne :* for he
knowes that *the God of peace shall shortly
tread Satban vnder his feet.*

1. Cor. 9, 26

Rom. 16, 20

What then? shal he not with courage
enter into that battell, wherein hee is
made sure ere euer hee fight, that all
the warriors of Iesus shall become *more
then Conquerors through him.*? If wee
will only stand still, we shall see the sal-
uation of the Lord. *Gedeon* & his three
hundred fought against the great host
of Midian without feare, because hee
was sure of victorie. *Dauid* made haste
and ran to encounter with *Goliath*, be-
cause hee was perswaded, the Lord
would deliuer him into his hands. The
Israclites spared not to enter into the
flood

Rom. 8, 27

Exod. 14, 13

Iud. 7, 19

1. Sam. 17

48

Ios. 3. 16

flood of Iorden, because they sawe the Ark of God before them, diuiding the waters : and shall onely the Christian stand astonished in his temptations, notwithstanding the word of God goe before him to resolute him that whatsoeuer fall out shal work for the best vnto him? The Lord increase vs, and make vs abound more and more in loue of our God: for perfect loue casteth out feare. The Lord strengthen our faith, that through these misty clouds of affliction, which now compasseth ys, we may see that comfortable end, which the light of God hath discovered vnto vs.

But wee are to beware of the subtile sleights of Sathan, who to the end hee may spoil vs of this comfort in trouble endeauoureth by many meanes, either to quench this light of God in our mindes, or else to darken and obscure it by the precipitation of our vnbelieuing hearts, carrying vs headlong to iudge of the workes of God by their beginnings; and to measure our selues

in

Judge not
of Gods
working be
fore the end,
for that doth
greatlie im-
paire our
comfort.

in trouble, by our present estate and condition, not suffering vs to tarry while we see the end: whereof it comes to passe, that our hearts beeinge tossed to and fro with restlesse perturbation, like trees of the Forrest shaken with the winde; in our necessities we haften to be our owne prouiders: in our dangers, we will be our own deliuerers, and euery way wee become the caruers of our owne condition: we haue so much the more to beware of this precipitacion, because the dearest seruants of God haue fallen through it into fearefull sinnes against the Lord their God, and bredde greeat vnquietnesse vnto themselves. When *Dauid* was in extreame anger in the wilderness of Maon, hee saide in his feare *that all men were lyers*: O what a blasphemie! that euery the promises of God, made to him by *Samuel* the Lords Prophet, were but lies: and how many times thought hee (in his other troubles) that God had forgot to bee mercifull, and had shut vp his tender mercies in displeasure? But
when

Psal. 77. 9

Psal. 39. 9

Psal. 116.

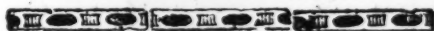
Luk. 19. 19

when hee saw the end, then was hee compelled to accuse himselfe, to give glorie to God, and to say: *I should haue beene dumbe and not opened my mouth, because thou didst it: I sayd it in my feare; but now I see, precious in the sight of the Lord is the death of his Saints.* As this precipitation made *Dauid* to stumble and fall, so will it carry vs also to the like inconuenience too, except we beware of it: for if we should looke to *Lazarus* in the dung-hill, full of byles and sores, hauing no comfort but from the dogges, and compare him with the *Rich-man* cloathed in purple, & faring daintily every day, what can wee iudge, but that *Lazarus* is the most miserable of the two? yet tarrie while the Lord hath ended his worke, and *Lazarus* be conuaided to *Abrahams* bosome, and the *Rich-glutton* be gone to his place, then shall trueth appeare manifestly, *All things worke together for the best to them that loue God.* Let vs learne therefore to measure the euent of things, not by their pre-

present condition, but by the prediction of Gods word. Let vs cleave to his promise, and waite on the *Vision* which bath his own time appointed, it shall speak at the last, and shall not lie: though it tarry let vs waite for it, it shall surely come, and not stay. Let vs goe into the sanctuary of God and consider the end, there shall we finde and learne, that there is no peace to the wicked, howsoeuer they flourish for a time, and that it cannot bee but well with them that feare the Lord: Marke the upright man, and beholde the iust; for the end of that man is peace: but the transgressors shall be destroyed together, & the end of the wicked shall bee cut off: So both in the troubles of the Godly, and prosperity of the wicked, we are bound to suspend our iudgement till we see the end,

Abac. 2,3

Psal. 37.37



CHAP. III.

Many working instruments of contrary qualities & intentions in the world, yet agree all in one end.

All

A*ll things worke together.* O what a singular Priuiledge hath the Christian, that not onely afflictions, but all things whatsoeuer, vvorke for the best: and not onely so, but they worke together for the best to him. Many working instruments are ther in the world, their course is not one, they communicate no counsels; yea, their intentions oftentimes are contrarie, yet the Lord brings all their waies to this one end, *to the good of them that loue him.* Where euer they bee, in regard of place; what euer they be in regard of persons; what euer their purposes be; howsoeuer disagreeing amongst themselves; yet such is the power and providence of that supream Gouvernour, our heauenly Father, that *all of them worke together to the good of them that loue him:* and herein doth his power and wisdom appeare more clearely, then in the tempering of this great Vniuerse, making Elements of so contrary qualities to meete together, and agree in
one

one pleasant harmony. For the illustration of this, let vs marke but one example for all: *Jacob* sends his sonne *Ioseph* to *Dothan* to visite his brethren; his brethren cast him into the pit, *Reuben* relieues him, the Merchants of *Midian* buy him, and sell him againe, to *Potiphar*, his Mistrisse accuses him, his master condemnes him, the Butler (after long ingratitude) recommends him, & *Pharaoh* exalts him. O what instruments are here! and how many hands are about this one poore man of God! but how dooth the Lord direct them all? yea, besides their owne intention, to further *Iosephs* aduancemēt in *Egypt* for his owne good, and the good of his Church. But now to the particulars.

There is nothing in the world, which vvorkes not for our weale: All the vvorkes of God, all the stratagems of *Sathan*, all the imaginations of man are for the weale of Gods children, yea, out of the most poysonable things, as sinne and death, dooth the Lord draw healthfull and medicinall preseruatiues

Gen. 37

All the
vvorkes of
God are for
the best to
his children

M

to

Psal. 25

to them that loue him. *All the vvaies of the Lord (saith Dauid) are mercie and trueth: marke what he saith, and make not thou an exception vwhere God hath made none, (all, none excepted;) but bee thou strengthened in Faith, and giue glory to God, saying with patient Iob, Albeit the Lord would slay me yet will I trust in him.*

Iob. 13. 15

Sometimes the Lord walkes in the way of anger, seeming angry with his Children, and to walke'st stubbornly against them, which hath moued them to poure out the like of these pitifull lamentations: *The arrows of the Al-*

Iob. 6, 4

*mightie are vpon me (saith Iob) the v-
nime whereof dooth drinke vpon my Spirit,
and the terrors of God fight against me:*

Psal. 88, 7

*Thou setst me vp as a mark against thee,
and makest me a burthen to my selfe. Thy
indignation lieth vpon me (saith Dauid)*

Esa. 38, 17

*yea, from my youth I haue suffered thy ter-
rors, doubting of my life. For felicitie I
haue had bitter grieve (sayth Ezechia)
for the Lord like a Lion brake my bones,
so that I chattered like a Swallow, and*

mour-

mourned like a Dove. I am troubled on every side (sayth the Apostle,) having fightings without, and terrors within: and yet in all these the Lord hath a secret way of mercy, wherein he waikes and works for the comfort of his children; which albe it for the present we cannot perceiue, and can see no other oftentimes but that the Lord hath taken vs for his enemies: yet in the end we shall be compelled to acknowledge it, and confesse with David, O good was it for me. O Lord, that euer thou correctedst me: Therefore also saide the Apostle, the Lord is meruailous in his Saints: and the Apostle cryeth out, O the deepnesse of the riches both of the Wisedome and Knowledge of God! how vnsearchable are his iudgements, and his waies past finding out? His glory is great when he worketh by means; his glory is greater when hee worketh without meanes; but his glory shineth most brightly when hee worketh by contraries.

2. Cor. 7, 5

Iob. 13, 24

Psal. 119

2. Thes. 1, 10

Rom. 11, 33

It was a great worke, that hee did open the eyes of the blinde, but greater

The Lord
workes by
meanes,
without
meanes, and
by contra-
ries, & then
is his glory
great.

that hee did by application of spittle
and clay ; such meanes as are mee-
ter to put out the eyes of the seeing
man, then to restore the sight of a blind
man. So hee wrought in the first crea-
tion, causing light to shine out of
darknesse : so also in the worke of
Redemption, for by cursed death, hee
brought happy life; by the Crosse hee
obtained the Crowne : and through
shame hee went to glorie : and this
same order the Lord keepes yet in the
worke of our second Creation, which
is our regeneration ; hee casteth down,
that hee may raise vp ; hee kills and hee
makes aliue ; hee wounds and hee will
binde vp ; he spoiles and hee will heale,
hee accuseth his Children of sinnes,
that so they may get remission of their
sinnes ; he troubleth their consciences
that so he may pacifie them ; and in a
word, the meanes which hee vseth in
working are contrary to the worke it
seife which he intends to performe to-
wards his Children. Hee sent a fearefull
darknesse on *Abraham*, but afterward

com-

communicated vnto him a ioiful light,
 hee vvrestled with *Iacob*, and shooke
 him too and fro; but in the end blessed
 him: hee strook the Apostle *Paul* with
 blindnesse, and then opened his eyes,
 that he might know the Lord Iesus: he
 frownes for a while vpon his owne, as
Ioseph did vpon his brethren, but in the
 end with a louing affection shall hee
 imbrace them: hee may seeme angry
 at thy prayers, as he put backe the pe-
 tition of the woman of Canaan; but at
 length will grant a fauourable answere
 vnto them: therefore let vs now learne
 to possesse our soules in patience: let
 the Lord worke by any meanes it plea-
 seth him: It is enough that wee know,
all the wayes of God (yea, euen vvhen
 hee dealeth most hardly with his chil-
 dren) *are mercy and tend to the good of*
those that loue him.

Gen. 43

Mat. 15, 22



CHAP. IIII.

*All Satans Stratagems vvorke for the
 best to the godly.*

M 3

And

How Sa-
thans temp-
tations for
sinne doe
good to the
Christian.

ANd as for Sathans stratagems, it is also out of doubt that they worke *for the best to them that loue the Lord*, not according to his purpose indeed, but because the Lord trappeth him in his owne snare. If vnder the serpents shape he deceiued *Adam*, vnder the serpents name shall the Lord curse him, and all those weapons whereby he intends to destroy the vvorke of Gods grace in vs, shall the Lord make forcible to destroy the workmāship of Sathan in vs; I meane that whole bastard generation of sinnefull affections vvhich Sathan hath begotten vpon our mutable nature by a most vnhappy and vnlawfull copulation: the experience of all the Saints of God will proue this, that Sathan by his restless temptations doth destroy himself; which is most euident both in his temptations for sin, which tend to desperation, as also in his temptations to sin which tend to presumption. Euery accusation of the conscience for by-past sinnes is a preparatiue to the child of God to keepe him from sinne

sinne in time to come; hee reasoning with himselfe after this manner: If my enemy doth so disquiet my minde with inward terrors, for those sins which foolishly I did by his inticement, why shall I hearken to him any more heereafter, and so increase the matter of my trouble? for what fruit haue I of all the sinnes whereof I tooke pleasure, but terrour and shame? and shall I looke that this forbidden Tree shall render any better fruit hereafter? O what a faithlesse traitor is Sathan? he inticeth man vnto sinne, and when hee hath done it hee is the first accuser and troubler of man for sinne: When hee workes in vs he is a tempter; when wee haue finished his vvorke (vvhich is sin) he is an accuser of vs to the iudge; and when hee returneth, he returneth as a troubler and a tormenter of vs for our sins: stop thy eare therefore O my soule from the voice of this deceitfull enchaunter. His temptations againe vnto sinne are so many prouocations, spurring vs forward to the throne of

Shal I heare
and trust the
enemy of
my soule
that hath de-
ceiued me
so often?

grace: for whilst wee find his restless
 malice pursuing that sparkle of spiri-
 tuall life whereby the Lord hath quick-
 ned vs, and our owne weaknesse, and
 inability to resist him: then we are for-
 ced with *Israel* in *Egypt*, to sigh for
 the thraldome, and to crie with *Iosias*,
O Lord our God wee wot not what to doe,
but our eyes are turned toward thee. And
 who feelles not this? that the grace of
 feruent prayer (wherein otherwise wee
 faint, our hands being more readie to
 fall downe, then the hands of *Moses*,
 except they bee supported) is greatly
 weakened and abridged in the children
 of God by the buffers of *Sathan*. So
 they weakened the holy Apottle, and
 stirred him vp to such feruency in prai-
 er that hee besought the Lord thrice,
 that is, many times, to deliuer him from
 them: Yea, (which is more) the Lord
 made them effectuell meanes to beate
 downe the power of naturall pride in
 him, least he should haue been exalted
 out of measure through the greatnesse
 of his reuelations. A wonderfull work
 that

1. Cor. 12. 7

that the Father of pride becommeth against his will a represser of pride: and hee who first powred this poison into the nature of Man, is made (contrarie to his intent) an instrument to suppress it. Thus the Lord our God outshooreth Sathan in his own boaw, and with the sword of *Goliath* cutteth off his own head: his holy name be praised therefore for ever.

Now as concerning outward afflictions it is true that as the Philistins could not vnderstand *Samsons* Riddle, how *sweete came out of the sowre, and meate out of the eater*: so can no worldlings vnderstand that tribulation bringeth our patience: and that our light and momentany afflictions cause vnto vs a far more excellent & eternal waight of glory: but the Children of God haue learned by experience, that albeit no visitation be sweete for the present, yet afterwards it bringeth the quiet fruite of righteousness vnto them who are thereby exercised; and that there is more solid ioy in suffering rebuke with *Christ* then in all the

Jud. 14, 14

Rom. 5, 3

2. Cor. 4, 17

How afflictions are profitable to a Christian.

Heb. 11, 27

the

Exo. 15, 15

Luk. 15, 12

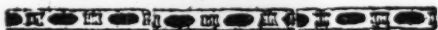
Lam. 3, 27

Psal. 1, 19

the pleasures of sinne which endure but for a season. For as Moses the mediator of the old Testament by his prayer made the bitter waters of Marah sweet, that the Israelites might drinke of it; so Iesus the mediator of the new testament by his passion hath mitigated to his children the bitterness of the Crosse; and not onely mixed it with ioy, but made it most profitable. The forlorne son concluded neuer to returne home to his Father till hee was brought low by affliction. And many in the Gospell were forced by corporall diseases to run to Iesus, where others enjoying bodily health did nothing but disdain him. The earth which is not tilled and broken beares nothing but Thornes and Bryers: the Vines waxe wilde by time except they be pruned and cut: so would our vaine hearts ouergrowe with wilde affections, if the Lord by sanctified trouble did not continually manure them. Therefore said Ieremie, *It is good for a man to beare the yoke in his youth*: and David confessed, *it was good*

good for him that he was afflicted. Yea,
(our Sauiour saith) euerie branch that *Ioh. 15, 2*
beares fruit, my heauenly Father purgeth
it that it may bring forth more fruit. No
 worke can be made of golde and siluer
 without fire, and stones are not meete
 for palace-worke except they bee po-
 lished and squared by hammering; no
 more is it possible that wee can bee
 vessels of honour in the houses of our
 God, except first wee bee fined and
 melted in the fire of affliction: neither
 can we be as liuing stones to be placed
 in the wall of the heauenly *Ierusalem*,
 except so long as wee bee heere, the
 hand of God beate vs from our proud
 lumps by the hammer of affliction. As
 standing water putrifies and rots, so
 the wicked feare not God (sayth the
 Psalmist) because they haue no chan-
 ges; *and Moab keeps his sent* (saith the
 Prophet) *because he was not powred from* *I. r. 44. 13*
vessell to vessell, but hath beene at rest
euer since his youth. And therefore O
 Lord rather then wee should keepe the
 old sent of our naturall corruption, and
 liue

live in carelesse securitie vvithout the feare of thy holy name, and so become sit-falts in our sin; no, rather, O Lord, change thou vs from estate to estate; wakē vs with the presence of thy hand; purge vs Lord with thy fire, and chastice vs with thy rods; alway O Lord, with a protestation, that thou stand to thy promise made to the Sons of *Dauid*, *I wil visite them with my rods, if they sinne against me: but my mercy will I neuer take from them.*



CHAP. V.

How death also vvorketh for the best to Christians.

THe same comfort vvee haue also against death, that now in Christ Iesus it is not a punishment of our sinnes, but a full accomplishment of the mortification of sin both in soule and body; for by it, all the Conduits of sinne are stopped, the weapons of vnrighteousnesse broken: and though
our

our bodies seeme to bee consumed,
yet they are but sowne like graines of
Wheate into the field and husbandry
of the Lord, which must dye before
they be quickned; but in the day of har-
uest, shall spring vp againe most glo-
rious, & shall bee restored by the same
holy spirit who now dwels in them:
and as for our soules they are released
out of this house of seruitude; that so
they may depart and turn to him from
whome they came: therefore haue I
compared death to the red sea, wherein
Pharaoh and his Egyptians were drow-
ned, and sank like a stone to the bot-
tome, but the Israelites of God went
through to their promised Canaan: so
shall death bee vnto you, O miserable
Infidels, whose eyes the God of this
world hath so blinded, that no more
then the blinde Egyptians, can you see
the light of God that shineth in Go-
shan, that is, his Church, although you
be in it: to you (I say) your death shall
bee a sea of Gods vengeance, wherein
you shall be drowned, and shall sinke
with

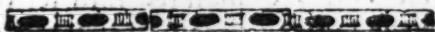
Death com-
pared to the
red Sea,
wherin the
Egyptians
were drow-
ned, and the
Israelites
wet through
to Canaan.
Rom. 8

Psal. 13

Exo. 15, 11

with your sinnes heavier then a Mil-
stone about the neck of your soules to
presse you downe to the lowest hell.
But as for you that are the Israelites of
God, ye shall walke through the valley
of death, and not need to be afraid,
because the Lord is with you; *his staffe
and his rod shall comfort you:* albeit the
terrors of Hell, the horreur of the
grauel, the guilkinesse of sinne, stand a-
bout thee like mountaines, threatening
to ouerwhelme thee; yet shalt thou go
safe through the land of thine inhe-
ritance, where with *Moses and Miri-
am*, and all the children of God, euen
the Congregation of the first borne,
thou shalt sing praises ioyfully to the
God of thy saluation. And thus we see
how that not onely our present afflictions,
but Sathan, sinne and death are
made to *worke for the best to them that
loue the Lord.*

CHAP



CHAP. VI.

How the plots and imaginations of men worke for the best to the Christian.

NOW in the last roome concerning the imaginations of men against vs, we shall haue cause to say of them in the end, as *Ioseph* said to his brethren *Thou didst it vnto mee for euill, but the Lord turned it vnto good.* The whole History of Gods booke, is as a cloud of manifold witnessles concurring altogether to confirme this truth: I content my selfe therefore for all to bring one. When *Dauid* was going forward in the battaile against *Israell* with *Achish* King of *Gath*, vnder whome hee sojourned for a while in the time of his banishment, the remnant Princes of the *Philistines*, commanded him to goe backe; and this they did for the worse, to disgrace him, because they distrusted him, but the Lord turned it to him for the best: consider *Dauids* estate

estate and yee shall see him set betwixt two great extremities. If he had gone backe of his owne accord, the Philistines might haue blamed him & handled him as an enemy: if hee had come forward hee should haue beene guiltie of the blood of Israel, and especially of *Saul* the Lords anointed, who was slaine in that battaile.

In this strait the wit of man can find him no out-gate, but the prouident mercy of God deliuers him in such sort, that no occasion of offence is giuen to *Saul* and his people, because *Dauid* came not against them: neither yet could the Philistines condemne him, because hee went back by their commaund. So notable a benefit did *Dauid* receiue euen by that same deed wherein his enemies thought they had done him a notable shame: and this should learne vs in the straightest extremities wherunto men can driue vs, to depend on the Lord, and euer then to hope for an out-gate when we see none: for such is thy prouidence O Lord, whereby in mercy thou

thou watchest ouer those euils that are intended against them, that by thee they are turned into good to them.

And herewee haue further to consider, that seeing this is the priuiledge of euerie one that loues the Lord, much more must it appertaine to the whole Church of God. It is the portion of *Abraham* being the father of the faithfull and one of Gods children, *I will blesse them that blesse thee, and curse them that curse thee*; and shall it not belong (thinke wee) to all the congregation of the first borne? wil not the Lord be a wall of fire round about *Ierusalem*, and the glorie in the midst of her? will hee not keepe her as the apple of his eye? shall not *Ierusalem* be as a cup of poyson vnto all her enemies, and a heauy stone? Yea surely, all that lift vp themselves shall be torne, though all the people of the earth be gathered together against it, the weapons made against her shall not prosper, & euerie tongue that shall rise against her in iudgement shall be condemned. This is the heritage of the

If this comfort belong to euerie member, much more to the whole bodie and state of the Church,

Zac. 2, 5

Zac. 12, 2

Gen 7, 18

Exod. 3, 2

Mat. 7, 15

Enemies
of Gods
church look
to their end.

Esf. 4, 14

Lords seruants, & the portion of them who loue him. For the Church is the Arke of God vvhich may mount vp higher as the water encrease, but cannot bee ouerwhelmed: the bush which may burne, but cannot be consumed: the house built on a rock which may be beaten with the winde & raine, but cannot be ouerthrowne.

The Lord who changeth times and seasons, who takes away Kings, and sets vp Kings, hath reprobued Kings for his Churches sake: and hee gouerneth all the kingdoms of the earth in such sort that their risings & fallings, their changes and mutations are all dispensed for the good of his Church: for there is but one of two sentences wherein all the Iudges of the world may iudge of themselves and see cleerly their end: either that which *Mordecai* said to *Ester*, *Who knowes if for this thou art come to the Kingdome, that by thee deliuerance might come to Gods people?* Or else that which *Moses* in Gods name sayd to *Pharaoh* (the first oppressor of Gods Church

Church in his adolescence) *I haue set thee vp to declare my power, because thou exaltest thy selfe against my people.* How miserable then are they who when they are highest, abuse their power to hold the people of God lowest?

Haue they not cause to feare lest the Lord haue set them vp against him as an obiect of his power and Iustice? If wee will marke the course of the Lords proceeding euer since the beginning of the world, we shall find that as he orders the state of earthly power for the accomplishment of his wil concerning his Church; so euermore a blessing follows them who are instruments of her good: and by the contrary an ineuitably curse follows them who are the instruments of her euill.

When the Lord concluded to bring his Church from Canaan, to sojourne in Egypt, hee sent such a famine in Canaan as compelled them to forsake it: but made plenty in Egypt by the hand of *Ioseph* whome the Lord sent before as a prouider for his Church: and by

N 2 whom

whō *Pharaoh* was made so fauourable to *Iacob*, that hee was allowed to dwell in Goshen; but when such time came that hee would translate his Church from *Ægypt* to Canaan, then he altered *Pharaohs* countenance; hee raised vp a new King which knew not *Ioseph*, and turned the *Ægyptians* hearts away from *Israell*, so that they vexed *Israell*, and caused them to serue by crueltie: and all this the Lord did to the end his people should become weary of *Egypt*, and inforced by violence to make forward to Canaan, whereas otherwise (as it well appeares,) if they had been dandled as in the beginning, they would haue neglected the promised land, and contented themselves with Onions and Flesh-pots of *Egypt*. Thus *Pharaoh* by his obstinacie brings on himselfe his iust deserued punishment; and the Lord workes to his people their vnderdeserued deliuerance: and afterwarde when the sins of his people grew to that ripenes, that they had caused their dayes to drawe neere, and were come to their terme,

terme, the Lord stirred vp the King of Babell as the rodde of his wrath, and staffe of his indignation, he sent him to the dissembling Nation, and gaue him a charge against the people of his wrath, to take the spoile and the praie, and to tread them vnder feete like mire in the streets: and then that the Lord might bee auenged of the sins of Israel, hee subdued all Kingdomes round about them vnder the King of Babell. that no stop or impediment should be in their way to hold off the iudgement from them: but yet againe, when the Lord had accomplished all his workes vpon Mount Sion, and the appointed time of mercy was come, and the 70. yeers of Captiuitie were expired, then the Lord visited the proud heart of the King of Assur, and for his Churches sake hee altered againe the gouernment of the whole earth, translating the Empire to the Medes and Persians, that *Cyrus* the Lords annointed might performe to his people the promised deliuerance.

*Ezech. 22, 4**Esa. 10, 5**Esa. 10, 12*

The gouernment of the whole earth, altered for the churches sake.

Psal. 41

Es 4. 12, 1

All which should learne vs in the
 greatest changes and alterations which
 can fall out in the world, to rest assured,
 that the Lord will worke for the
 good of his Church, though the earth
 should bee moued and the mountaines
 fall into the middelt of the Sea; yea,
 though the waters thereof rage and be
 troubled, yet there is a Riuer whose
 streames shall make glad the Cittie of
 our good God in the middelt of it, and
 therefore it shall not bee moued: yea,
 they who should be as nursing Fathers
 and Mothers to the Church of God
 may forsake her, and become her enemies:
 but assuredly they shall perish, and
 comfort and deliuerance shall appeare
 vnto Gods people out of another place.
 The Lord for a while may put the
 bridle of bondage in the Philistines
 hands to humble the Israelites for
 their sins, but it shall be taken from
 them, and the day shall come, wherein
 wee shall with ioy drawe water out of
 the Wels of saluation, and praise the
 Lord, saying: *Though thou wert angry
 with*

with mee, thy wrath is turned away, and thou comfortest me. Tea, Sion shall cry out, and shout for ioy, for great is the holy one of Israel in the middest of her: and therefore in our lowest humiliations, let vs answere our aduersaries; reioice not against me, oh mine enemy, thogh I fall, I shall rise; and when I shall sit in darknes the Lord is a light vnto me: I wil beate the wrath of the Lord, because I haue sinned against him, vntill he shall plead my cause & execute iudgement for me, hee will bring me forth to the light and I shall see his righteousnes: then he that is mine enimie shall looke vpon it, and shame shall couer him who said to me, What is the Lord thy God?

Mich. 7, 8



CHAP. VII.

What is a Christians best.

W*hat is the Lord thy God? Now shall hee be troden vnder as the mire in the street: yea so let all thine enimies perish, O Lord.*

For the best. This best is no other thing, but that precious saluation prepared to bee showne vs in the last time, reserued in the heauens for vs, and whereunto wee are reserued by the power of God through Faith; whereof we learne that our best estate is not yet wrought so as it is accomplished; it is onely in the working sayes the Apostle, and therefore wee are not to looke for it in this life.

1. Pet. 1. 5

The wicked man is at his best, whe he comes first into the world.

Iob. 3. 12

There is a great difference betweene the godly and the wicked: the one inioyes their best in this life, the other lookes for it, and are walking toward it: for if it should be demanded when a wicked man is at his best, I would answer, his best is euill enough; but then a wicked man is at his best when hee comes first into the world; for then his sinnes are fewest, his iudgement easiest. *It had beene good for him, that the knees had not preuented him, but that hee had dyed in the birth: for as a riuer which is smallest at the beginning increaseth as it proceedes by the acces-*

accession of other waters into it, till at length it bee swallowed vp into the deep: so the wicked, the longer hee liueth, waxeth euer worse and worse, *deceiuing and being deceived*, (saith the Apostle,) *proceeding from one euill to worse*, (saith *Jeremie*) till at length hee bee swallowed vp in that lake that burneth with fire and brimstone. And this the Apostle expresseth most significantly when he compares the wicked man vnto one gathering a treasure, wherein hee heapes vp wrath to himselfe against the day of wrath; for euen as the Worldling who euery day casteth in money into his treasure, in fewe yeers multiplies such a summe, the particulars whereof he himselfe is not able to keepe in minde; but when hee breaketh vp his boxe then hee findeth in it sundry sorts of coine, whereof he had no remembrance: euen so is it and worse with thee, O impenitent man, who not onely euery day, but euerie houre and moment of the daie doest multiply thy transgressions, and defile thy

2.Tim.3, 1

Ier.9, 3

Rev.19,20

A warning
for impeni-
tent sinners.

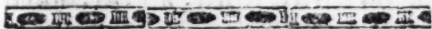
Psal. 50. 21

Ier. 2. 19

Psal. 90. 8

thy conscience, hoording vp into some dead work or other: to what a reckning thinkest thou, shall thy sinnes amount in the end? though thou forget them as thou committest them; yet the Apostle telleth thee that thou hast laide them vp in a treasure: and not onely so, but with euery sinner thou hast gathered a portiō of wrath proportionable to thy sin, which thou shalt perfectly know in that day wherein the Lord shall breake vp thy treasure, and open the booke of thy conscience, and set thy sinnes in order before thee, then shall *thine owne wickednesse correct thee, and turning backe shall reprove thee: then shalt thou know and beholde that it is an euill thing and a bitter that thou hast forsaken the Lord thy God: and shalt be astonished to see such a multitude of vyitnelles standing vp against thee; then shalt thou perceiue that these sinnes which thou hast cast behinde thy backe, the Lord hath set them in the light of his countenance, and then woe shall be vnto thee, for the Lord shall turne thine owne*

ownewaies vpon thy head: when thou hast accomplished the measure of thine iniquitie, the Lord shall giue thee to drinke of the cup vvhich thou hast filled with thine owne hand, & shall double his stripes vpon thee, according to the multitude of thy transgressions.



CHAP. VIII.

The Christian is not at his best now: it is the working only.

BVt as for the Children of God, if you will aske, when they are at the best? I answered, praised bee God, our worst is ended, our good is begun, our best is at hand: as our Saviour saide to his Kinsmen, so may wee say to the Worldlings, *Your time is alwaie, but my time is not yet come.* We are at the worst immediatly before our conuersion, for our whole life till then was a walking vwith the children of disobedience in the broad way that leades to damnation, and then were wee at the worst, when

Ioh. 6, 7

when wee had proceeded furthest in the waies of vnrighteousnesse, for then were wee furthest from God. Our best beganne in the day of our recalling, wherein the Lord by his word and holy spirit called vpon vs and made vs turne our backs vpon Sathan, and our face toward the Lord, and so caused vs to part company with the children of disobedience; among whom wee had our cōuersation before: then we came home with the penitent forlorne, to our fathers family, but they went forward in their sins to iudgement. That was a day of diuision betwixt vs and our sinnes: in that day (with Israell) wee entred into the border of Canaan, into Gilgal, and there were circumeised, and the shame of Ægypt was taken from vs, euen our sinne, which is our shame indeede, and which wee haue borne from our mothers wombe. The Lord grant that wee may keepe it for euer in thankfull remembrance: and that wee may count it a double shame to returne againe to the bondage of
Ægypt

Egypt, to serue the prince of darknesse in Bricke and Clay; that is, to haue fellowship any more with the vnfruitfull works of darknesse, but that like the redeemed of the Lord, wee may *vualke from strength to strength, till wee appeare before the face of our God in Sion.*

Psal. 84. 7

Alwayes this difference of estates of the godly and wicked should learne vs patience, let vs not seekethat in the earth which our gracious God in his most holy dispensation, hath reserued for vs in heauen: let vs not be like the foolish Iewes who loued the place of their banishment in Babell better then their home: for here we are not at our best, *now our life is hid with the Lord, and wee knowe not yet what wee shall bee, but wee know when he shall appeare wee shall bee like him: The Lord shall carry vs by his mercie and bring vs in his strength to his holy habitation. He shall plant vs in the mountaine of his inheritance, euen the place which hee hath prepared, and Sanctuarie vvhich hee hath established, then everlasting joy shall*

The difference of the godly and wicked concerning their best, should learne vs comfort & patience.

1. Ioh. 3

Exo. 15. 13

Isay. 35

Psal 7

Luke 19

How miserable are the wicked who haue their heauen in the earth.

shall be upon our heads, and sorrow and mourning shall flie away from vs for ever.

And now till the Lord hath accomplished his worke vnto vs, let vs not faint because the wicked flourish; neither think we haue cleansed our hands in vaine because they prosper, they are to be pittied rather then enuied: let them eate and drinke and bee merry. sure it is, they will neuer see a merrier day then that they see presently; they haue enioyed their heauen in the earth; they haue receiued their consolation in this life; and haue gotten their portion in this world. O what tongue can expresse their misery! And yet as *Samuel* mourned for *Saul* when God reiected him: and *jeremy* wept in secret for the pride of his people that would nor repent of their sinnes; how can wee but take vp a bitter lamentation for many of you, whom in this time of grace wee see to bee strangers from grace? Wee wish from our hearts, yee were not like the kinsmen of *Lot*; who thought hee was scorning, when hee told them of a

Indgement

Judgement to come; and therefore for no request would goe with him out of Sodom, but tarried while the fire of the Lords indignation consumed them: but rather as Sara followed Abraham from Caldea to Canaan, so you would take vs by the hand, and goe forward with vs from hell to heaven.

But alas, *The lusts of the flesh holde you captiue, your sinnes haue blinded you, and the Love of the world dooth bewitch you; but all of them in the end shall deceiue you: For all the labour vnder the Sun is but vanitie and vexation of spirit.*

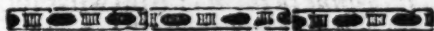
Ec. 2, 17

When yee haue finished your taske, you shall bee lesse content then you were at the beginning: you shall bee as one awakened out of a dreame. who in his sleepe thought he was possessor of many things, but when he awaketh, behold he hath nothing, like that rich man who said in his securitie, Now my soule thou hast much good for many daies: and euen vpon the next day was reduced to greater pouertie then that
said despi-

despised *Lazarus*, that hee had not so much as a drop of colde water to coole his tongue with: then shal you lament, wee haue wearied our selues in the waie of iniquitie and it did not profit vs. Alas, how shal I learne you to bee wise? The Lord when hee created man, set him in a roome aboue all his creatures; and now degenerate man sets euey creature in his heart before the Lord. O fearefull ingratitude! doe you so reward the Lord, yee foolish people and vnwise? There is nothing which you conceiue to bee good, but when you want it, you are carefull to seeke it; when you haue it, you are carefull to keep it; only you are carelesse of the Lord Iesus, though hee be that incomparable iewell that brings light in darknesse, life in death, comfort in trouble, mercy against all iudgement: you should set him as a signet on your heart, as an ornament on your head; & put him on as a glorious attyre, that gets you place to stand before G O D. But what paines doe you take to seeke him?

him ? what assurance haue yee that yee are in him, or what mourning doe you make, because yee are strangers from him ? Can ye say that the tenth of your thoughts and wordes are imployed vpon him ? Alas, how long will you vvander after vanities and follow lies ? Will yee for euer forsake the fountaine of liuing waters, and digge to your selues broken pits, that can holde no water ? *O consider this (in time) ye that forsake the Lord, least hee teare you in peeces and there be none to deliuer you.*

Psal. 30, 31



CHAP. IX.

All things worke to the worst to the wicked.

THe last lesson wee obserue in this part of the Verse is this : As all things vvorke for the best to them that loue the Lord, so all things vvorke for the worst to the wicked : there is nothing so cleane which they defile not ; nothing so excellent which they abuse
O not.

Psal. 69, 22
2. Cor. 5

not. Make *Saul* a King, and *Balaam* a Prophet, and *Judas* an Apostle, their preferments shall be their destruction. If they be in prosperitie, they contemn God, and their prosperitie becomes their ruine: if they bee in aduersitie, they blaspheme him, and likeraging waues of the sea, cast out their owne durt to their shame. Yea, what speake I of these things? *Euen their table shall be a snare to them; Iesus Christ is a rock of offence to them; the Gospell the sauer of death to them; and their prayer is turned into sinne to them.* And what more excellent things then these? As a foule stomake turneth most healthsom food into corruption: so their polluted conscience turnes iudgement into gall, and the fruite of righteounesse into Wormewood. And all this should prouoke vs to become good in our persons, or else there is nothing, were it neuer so good, can be profitable vnto vs.

The second
 part of the
 verse, is the

To them that loue God. Heere followeth the second part of the Verse,
 con-

containing a description of the person
to whom this priuiledge appertaineth,
together with a reason of the former
comfort. Of force *all things must worke*
for the best (namely to saluation) *to them*
that loue God, because *they are called*
(namely to saluation) *according to Gods*
purpose. The strength of this reason
stands in the necessitie and immutabi-
lity of the purpose of God, more sta-
ble then the decree of the Medes and
Persians; for what he hath decreed can-
not be reuoked, annulled or hindred. It
is that supream cause of all, which or-
ders all inferior causes and incidents
whatsoeuer, in such sort, that they must
work to the aduancement of that most
high purpose of God.

This reason is made clearer in the
subsequent Verse, where the Apostle
lets vs see how the linkes of the golden
Chaine of our saluation are knit toge-
ther inseparably by the hand of God,
that no power in heauen or earth can
sunder them: wherof it comes, that he
that is sure of one is sure of all. And

persons to
whom the
former com-
fort belong-
geth.

Our calling
comes from
Gods pur-
pose, & car-
ries vs to the
determined
glory.

now let vs take a short view of it, for confirming of the Apostles reason. *Election* is the first, and it is the most auncient Charter of the right of Gods Children to their Fathers inheritance. *Calling* is the second, and it is that gift of God, whereby wee are knowne the sonnes of God; and our *Election* secret in it selfe, is made manifest to our selues and others. *Iustification* is the third, and it is the grace of God, whereby wee are infeofte in Iesus Christ, in such sort, that wee are made one vvith him, and partakers of all that is his. *Glorification* is the last, and it is that grace of G O D, whereby wee shall bee entred in the due time, full Heyre to our heauenlie Father.

No King on earth can produce so auncient a right to his Crowne, as the Christian, effectually called. No man on earth can bee knowne his Fathers heyre vpon such sufficient warrant, as the Christian: for in his *Regeneration* the Father communicateth to him his Image, his Nature, and his Spirit, whereby

wherby hee begins from feeling to call
 God his father, and in life and manners
 resembleth him. No Free-holder is so
 surely in feoff in his Lands, hauing so
 many confirmations of his right as hath
 the iustified Christian, who vpon his
 giste hath receiued the Earnest, the
 Pledge, the Seale, and the Witnesse of
 the great King: and last of all, the
 Christian shall be entred to the full fru-
 ition of his inheritance, with such ioy
 and triumph in the glorious assembly
 of the Saints, as the like was neuer
 seene in the world, no not in Ierusalem
 that day when *Salomon* sate downe in
 his Fathers Throne; then their ioy was
 so great, *That the earth rang with the
 sound of them*: but nothing compara-
 ble to this. And herein stands the excel-
 lency of a Christian, and certaintie of
 his saluation.

1. Kin. 3, 14



CHAP. X.

How the Christian is made sure of his Election and Glorification;

FOR this chaine of our saluation, reacheth (as I may say) from eternitie to eternitie: the beginning of it (albeit before beginning) is our *Election*: the end of it (albeit without end) is our *Glorification*; and these two ends of the Chaine, the Lord keeps them sure and secret in his ovvne hand: but the two middle links of the Chaine, to wit *Cal-ling* and *Iustification*, the Lord hath letten them downe from the Heauen to earth, that we should gripe and apprehend them; that being sure of the two middle Linkes, wee might also be sure of the two ends; because the Lord hath knit them inseparably together. Then thou, who wouldest be comforted with the assurance of thy saluation, take heed of this, making it known to thine owne Conscience by an holy life, that
God

God hath called thee, & iuſtified thee : Gripe ſure, as it were with one hand, the linke of *Calling*, and with the other hand, the linke of *Iuſtification*; then maiſt thou know aſſuredly, *Election* before the world, is thine; *Glorification* after this, ſhall alſo be thine. To make this yet more plaine, we are to remember, this mortall life of ours is a ſhort interiected point of Time, betwixt two Eternities (if ſo I may call it;) or like a ſtepping ſtone betweene two gulphes, whereupon ſome in feare and trembling worke out their ſaluation; and ſo ſtep from Gods eternall *Election* to endleſſe *Glorification*.

Others againe, in wantonneſſe and careleſſe ſecuritie, drinke in iniquitie with greedineſſe, and ſo ſtep from the decree of reprobation, that moſt iuſtly they procure their euerlaſting condemnation: So that every man is to conſider of his euerlaſting weale or woe, by his preſent diſpoſition in this life. Oh that we had ſanctified memories to remember this ſo long as wee

By his diſpoſition in this life, each man hath to conſider of his euerlaſting weale or wo.

are here. If of weaknesse wee fall, wee may rise againe : and if wee haue not learned well to repent in one day, wee haue leaue of the Lords patience to learne it better another day: his name bee prayſed therfore, who hath opened a doore of mercy to ſinners, and with long ſuffering waites for our repentance. But he who in the day of his tranſmigration ſteps the wrong ſtep, will neuer get leaue to amend it. Where the tree falls, it ſhall lie there; the wicked die in their ſins, and ſo ſtep downward to the deep pit and gulph, out of which there is no redemption. Let vs therfore be wel aduiſed before we leap: let vs faſten our feete in the borders of that *Canaan* in time; which ſhall bee done, if we make our whole life a proceeding from *Election* to *Glorification*, and that through *Calling* and *Iuſtification*; which two, haue inſeparably following them the *Sanctification* and *Renovation* of the whole man.

The Lord make vs wiſe in time, that we may conſider our courſe, and think
of

of the end whereunto it leades vs, for there is but one of two, as *Moses* protested to the *Israelites*, so doe I vnto you, *I haue laide this day life and death before you: the Lord giue you grace to make choise of the best.*

But now to returne to the words of this description of the persons to whom this priuiledge appertaineth, wee haue these things. First, *the purpose of God*: Secondly, *his Calling*, according to his purpose: Thirdly, *the euident token according to Gods Calling*, which is, *the Done of God*. The purpose of God concerning thy saluation, thou maiest know by thy Calling: and if againe thou wilt try thy Calling, try it by the done of God, which thou findest in thee. And of these three, I will now speake briefly.

CHAP.

CHAP. XI.

What comfort wee haue in this, that our saluation is grounded on the Lords vncchangeable purpose.

According to his purpose. Here you see then how the Apostle draweth our Calling from the purpose of God: and so when hee will comfort vs with the certainty of our saluation, he leads vs out of ourselues, vp to the Rocke that is higher then wee; hee teacheth vs to cast our anchor within the vaile, and to fasten our soules vpon that vncchangeable Purpose of God. It is most expedient for the Children of God to mark this, because the manifold changes wee finde in our selues doe oftentimes interrupt the peace of our minds, that the Lord our God hath in such sort dispensed our saluation, that the ground thereof is laide in his owne immurable purpose; but the marks, tokens and pledges hee placeth in them, after

after their *Calling*, for whom it was ordained. The tokens are changeable, as wee our selues in whome they are changeable; but the ground holds fast, being laide in the vnchangeable God, in whom can be no shadow of alteration: and this should comfort vs against our daily vicissitudes, changes, defects, and temporal desertion; our faith may faint, our spirituall life may languish, our hope hoouer, our harts in praying fall downe, like the infeebled hands of *Moses*: yet let vs not despair, no change in vs can alter the Lords vnchangeable Purpose, he who hath begun the worke in vs, will also perfect it. *Because I am not changed* (saith the Lord) *therefore it is that yet, O Sonnes of Iacob, are not consumed.*

Mal. 3. 6

This Purpose of God is called otherwise *The will of God*, and *The good pleasure of his will*: and it doth learn vs to giue the Lord the praise which is due to him: namely, the praise of the whole worke of our saluation, should be ascribed to the good pleasure of his will

Our saluation is neither in part nor in the whole, ascribed to our merits.

will only, and not to our fore-seene merits: that payson of pride, which Satan powred in our first Parents, whereby hee prouoked them to aspire to bee equall with God, doth yet appeare in their posteritie; the corrupt heart of man euer ayming at this, either in part or in whole, to haue the praise of saluation ascribed to himselfe, and so would start vp in the roome of God, vsurping that glorie vvhich belongeth to the Lord, and he will not giue to another: then the vvhich no Sacriledge more fearefull can be committed against the Lord. O man, content thee with that which the Lord offers thee, and let that alone which the Lord reserueth to himselfe. *My peace* (sayth the Lord) *I giue vnto you, but my glory I will not giue to another.* It is enough that the saluation of the Lord is thine: but as for the glory of saluation, let it remaine to the Lord: hee is for this, called *the Father of mercie*, because mercie is bred in his owne bosome: many causes without himselfe found hee mouing

mouing and procuring him to execute
 Iustice : but a cause mouing him to
 shew mercy, found hee neuer, saue on-
 ly *the good pleasure of his will.* Therefore,
 saith the Apostle, *The Lord hath called*
vs with an holy calling, not according to
our works, but according to his purpose &
grace. Surely, except the Lord had re-
 serued mercy for vs, wee had bin like
 Sodom & Gomorrha: but it hath plea-
 sed him in his mercy of the same lump
 of clay, to make vs Vessels of honor,
 wherof he hath made others vessels of
 dishonor, and who is able sufficiently to
 think of so great a benefit? Therefore let
 the redeemed of the Lord, cry out with
 a louder voice then *Dauid,* *O Lord what* *Psal. 8.*
are wee, that thou hast been so mindfull of
vs? Not vnto vs, O Lord, not vnto vs, but
vnto thy name gine the glory: for thy lo-
uing kindnesse and for thy truths sake,
for our saluation commeth of God that
sitteth vpon the throne, and of the
Lamb: to thee therefore be praise and
honor, and glory, for euer and euer.

CHAP. XII.

Two callings: outward and inward.

TO them that are called. The purpose of God, which is sufficient in it selfe, is made knowne and manifest to vs by his *Calling*: for our *Calling* is a declaration of the decree of our *Election*, and as it were the secret voice of God, bringing from the Heauens to our soules this comfortable message, *That we are the sonnes of God*. Now we must know that Gods *Calling* is two-fold: one outward, which is common also to the wicked, and of it speakes our Sauour, *Many are called, but few are chosen*: The other inward and effectual, proper only to the godly, whom the Lord is purposed to saue. And this will learnevs to consider of three sorts of men in the world, wherof some are not called at all; some called; but not chosen; some chosen, and therefore are called to bee sanctified, iustified,
and

and glorified. Ye that will take a right view of all mankind, shall find them as it were standing in the three circles; they onely being happy who are within the third. In the outmost Circle are all those on whom the Lord hath not vouchsafed so much as an outward calling; and here stands the greatest part of the world. In the middlemost circle, which is much narrower, are all those which are partakers of Gods outward calling by the word and Sacraments. And in the third circle, which is of smallest compasse in regard of the rest, stand those who, beside the outward calling of God by his word, are called also inwardly and effectually by his holy spirit. These are Christs little flocke, the few chosen, the communion of Saints, the Lords third part, so to speake with Zachary; the two parts shall be cut off and dye; but *the third vwill the Lord fine as silver and gold*: of them will the Lord say, *This is my people*; and they shall say, *The Lord is my God*. It is a great steppe indeed

Al the world stands in 3. Circles, and that none are happy, except they who are within the third.

Zach. 13,9

deede, that wee are brought from the
 uttermoſt circle vnto the ſecond, but
 it is non ſufficient to ſaluation; yea, ra-
 ther they who ſtand in the ſecond cir-
 cle, hearing the voice of God call them
 to repentance, and yet harden their
 hearts, and will not follow the Lord,
 may looke for a more feareful con-
 demnation then they who are in the
 vtmoſt ranke of all. VVaightry are all
 thoſe warnings of our Sauior: Sodom
 and Gomorrah ſhall bee in an eaſier e-
 ſtate in the day of iudgement then they
 to whom the Lord hath ſpoken by his
 word, but they would not receiue it;
 and that double ſtripes are for him that
 knowes his Maſters vwill and dooth it
 not. Content not your ſelues therefore
 with this, that you are brought within
 the compaſſe of this viſible Church,
 and made partakers of an outward cal-
 ling, that ye haue beene baptiſed in the
 name of Ieſus, and communicated at
 his holy Table; for, *Not euerie one that
 ſayes, Lord, Lord, ſhall enter into his
 kingdom: except ye find alſo the Lords*
 inward

nward and effectuell Calling, that the arme of his grace hath drawne you within the compass of this third circle, and so brought you to bee of his owne third part, and set you downe among the generation of them that seeke the face of God, and therefore forsake their sins, that they may find him.



CHAP. XIII.

Of the inward Calling.

THen wee see this excellent privilege is restrained to them vwho are called inwardly, and therefore let vs yet a little consider it. This inward Calling is the Communicating of Christs sauing grace, vwhereby the minde is inlightened, the hart purified by faith, the affections sanctified, and the whole man reformed. For as the Lord by his Gospell offers to his children righteousness and life; so by his holy spirit hee giues them that iustifying Faith, and openeth their hearts to

P

receiue

2. Cor. 4

Psal. 41

Ex. 11, 19

Esa. 66

This inward
calling is the
arm of God,

receiue that grace which is preached and proclaimed to them in the Gospel. So then this worke of our calling, is altogether the Lords : It is his praise that hee calsthings which are not, and makes them to be : the Lord that commaunded light to shine out of darknesse, hath giuen to our mindes the light of the knowledge of his glory in the face of Christ Iesus : hee it is that creates in vs a new heart, and putteth a new spirit into our bowels, that wee may walke in his statutes. The Lord promised that hee would call many of the Gentiles to the spiritual Ierusalem, to suck out the milke of the breasts of her consolation, and be delighted with the brightnesse of his glory : *Shall I cause others to bee fruitfull (saith the Lord) and remaine barren my selfe?* and this his gracious promise hath he most abundantly performed in our dayes ; his name be praised therefore.

As this worke is onely the Lords, so hee restraines it onely to them who are his owne. The outward calling is extended

extended to all; but the inward calling makes a particular separation of a few from the remnant: where it is wonderful to see the distinction which is made betwixt man and man, in all ranks and estates, by this effectuall calling of two Brethren, as *Iacob* and *Esau*; of two Prophets, as *Moses* and *Balaam*; of two Kings, as *Dauid* and *Saul*; of two Apostles, as *Peter* and *Indas*; of two theeues, the one is taken, the other reiected: and thus the arme of the grace of God, goes through to euery corner of the earth, according to his pleasure, culling out by his word, from among the remnant of the world, those who belong to his Election.

choosing
out in the
world his
own elect.

This grace of God it enters into a Land, and not into euery Citie: it enters into a Cittie, but not into euery Familie: yea, it will enter into a Familie, and yet not come to euerie person of the Familie; of Husband and Wife, of Masters and Seruants, of Parents and Children, of Brethren and Sisters, oftentimes the one is taken, the other is

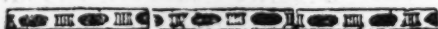
Wherof it
comes that
the Gospell
where it is
preached,
makes a
great difference
betwixt
man & man.

left. It came to Iericho, and chose out *Zacheus*: It came to Philippi, & weiled out *Lydia* and the Iaylor: It came to *Nero* his court, and not to himselfe: It entred into the familie of *Nacissus*, and yet past by *Narcissus* himselfe; it is the worke of God and maruailous in our eyes. The Gospell is preached to many, but the blessing brought by the Gospell, lights only vpon the children of grace: And hereof ariseth this daily distinction, which wee see betweene man and man; all heare alike, but all haue not faith, all are not edified alike: Some forsake their sinnes and follow the Lord; others forsaking the Lord, walke on in their sinnes. As the Lord gouerneth the raine, and maketh it fall vpon one Citie and not vpon another: so he dispenseth the deaw of his grace, that hee makes it drop down vpon one heart, and not vpon another. And of this I would wish, that so manie of you as yet are strangers from Grace, should learne to know your miserable state: what a fearefull thing is this,
that

that God hath conuerted ſo many in the Citie wherein thou dwelleſt; yea, perhaps manie in the familie wherein thou remaineſt, and yet his grace neuer lighted vpon thee, but thou art left in thy olde ſinnes? Conſider it rightly, I pray you. If the Lord ſhould doe to you as hee did to Iſraell in the dayes of *Ahab*, cauſing it to raine for 3. yeeres and an halfe on al the lands about you, but not vpon your land; would you not conceiue in it a ſenſible curſe of God vpon you? O Hypocrite, thou that canſt diſcerne the face of the ſkie, and take vp the tokens of Gods anger in the creature, canſt thou not diſcerne the ſtate of thine owne ſoule, nor apprehend this for a ſenſible curſe, that thirty or forty yeeres the ſhowers of ſauing and renewing grace, haue deſcended vpon the people round about thee, but neuer vpon thy ſelfe? thou poſſeſſeſt thy old ſins and keepeſt ſtill a hard, a barren, and a fruitleſſe heart. VVhat ſhall I ſay to thee? To cut thee off from all hope of mercie, and ſo

How the hart whereon grace deſcends not now in this time of grace is accuſed.

Send thee to despaire; I have not that in commission; the Lord hath his own time of calling, and can when he will, of *Saul* a Persecutor make *Paul* a Preacher. But one thing I can certifie thee of: So long as thou art in that state, mourne if thou wilt, thou hast much cause of mourning; for if this effectuall calling by grace goe by thee in time to come, as it hath done in time by-gone, it is an euident declaration, that thou art a man reserued to wrath, and not ordained to mercie.



CHAP. XIII.

In the inward calling, the Lord begins at the illumination of the minde.

NOW that this *Calling*, flowing from *Election*, may be yet made sure to our consciences for our greater comfort, let vs marke the manner of the Lords proceeding in it, and so gather vp some tokens, whereby wee may discerne it. As in the first creation, the

the Lord began at the light; so in the second creation he begins at the illumination of the minde: For, we can neither knowe the Lord to feare and loue him, neither yet our selues and our sinnes aright, till the Lord, who commanded light to shine out of darknesse, shine also into our hearts to giue vs the light of the knowledge of the glory of God in the face of Iesus Christ: and this light of God discouers to vs so manie workes of darknes, wherwith in ignorance we defiled our Consciences, that wee begin to be ashamed of ourselues in the sight of God; yea our very flesh trembleth for feare of his iudgements; and wee crie out with *Iob*, *Now mine eye hath seene the Lord, therefore I abhor my selfe*. And thus the Lord proceeds from the minde to the heart, working into it such a contrition and godly sorrow, as causeth repentance vnto saluation; whereby the heart that was senselesse before, beeing dead in sinne and trespasses, begins now to stir and moue, as *Iosabhs* heart melted at the reading of

Iob. 42

He worketh
motions of
sorrow and
contrition
in the heart.

the Lawe : and the hearts of thoſe penitent Jewes, which were pricked at the ſharpe Sermon of *Peter*, then feeling our ſelues vnder death through ſinne, wee begin to bethink vs of the waies of life. and to aſke with the Iaylor, *What ſhall wee doe that wee may bee ſaued ?*

Theſe motions, meltings and prickings of the hart, wrought in the elect by the operation of Gods word, are the verie plucks of the hand of God, tranſlating thee out of Nature into Grace : yet muſt wee not reſt here : for *Felix* may tremble while *Paul* is preaching, and many for a while may receiue this word with ioy, and yet afterwards fall away in the time of temptation. Wee muſt therefore conſider, if there bee in the heart a reſpondence and answering vnto the Lord ſo oft as he calleth ; doe we preſent our ſelues before him, readie to follow him, ſaying with *Abraham*, *Here I am Lord*, and with *Samuel* (after hee knew the Lords voice) *Speake on Lord, thy ſervant heareth thee ?* This answering and following of the Lord
are

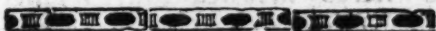
Act. 24. 25

He worketh a reſpōdence and answering of the heart to his calling, & a following of the Lord.

are vndoubted tokens of effectua'll
Calling. So oft as the Lord calleth, the
 Christian answereth: When thou saidst
Seeke ye my face, my heart answered, *O*
Lord I will seeke thy face. If the Lord *Psal. 27*
 command, the Christian answereth,
O Lord quicken mee according to thy lo- *Psal. 119, 18*
ving kindnesse that I may apply my heart
to keepe thy Statutes alwaies to the end.
 If the Lord promise mercie, the Chri-
 stian answeres; *Stablish O Lord thy pro-* *Psal. 119, 39*
mise to thy servant, and let it bee to mee
according to thy word, for I beleeme in
thee, but Lord helpe my vnbelisfe. And
 thus in the heart of one effectually cal-
 led, there is a continual respondence to
 the voyce of God, a wayting on the
 Lord, a walking with him, and a fol-
 lowing of him where ever he goe. If
 the Lord hath called thee, sure it is
 thou wilt follow him, and no power of
 the Diuell of the world, or of the flesh
 shall hold thee back from him. When
Eliab touched *Elisha* with his cloake,
 hee left his Oxen, and came after him.
 When *Iesus* called on *Andrew* and *Pe-*
ter,

ser, they left their nets, their ship, and their Father, and followed him; when hee called on *Matbew*, he left all his gainfull trade of the receit of custome, and followed him: when he called on *Mary Magdalene*, shee forsooke her sinfull life, and followed him. Here is the finest Touch-stone to trie an inward calling. If the Lord hath called thee, thou wilt follow him; but if yet thou be wandring after vanitie, walking in the course of thy sinne, turning thy backe and northy face vnto the Lord, deceiue not thy selfe; partaker of his heavenly calling (wherein stands the onely comfort of a Christian) hast thou neuer beene.

CHAP.



CHAP. XV.

The lone of God a sure token of an inward calling: and of the commendation of lone.

THAT *Lone of God*. And last of all, to returne to the words againe, the whole effects of our *inward Calling* the Apostle compriseth vnder one, to wit, *the Lone of God*, and that most properly; for *Lone* compriseth all the rest vnder it. *Lone* is the Cognisance of Christs Disciples (sayes our Sauour.) *It is the band of perfection* (saith the Apostle) *and accomplishment of the Law*. *Lone* speakes with the tongue of euerie vertue. Pittie bids thee helpe the indigent; Iustice bids thee giue euery man his owne; Mercy bids forgiue; Patience bids suffer: but the voice of Christian *Lone* commands all these. Holy *Lone* is the eldest daughter of a iustifying Faith; that is, the first affection that Faith procreateth and sanctifieth,
and

and whereby shee workes in the sanctification of the rest. *Loue* is the strongest and most imperious affection in the whole nature of man : all the rest of the affections giue place vnto it, which wee may see euen in the man naturall and vnregenerate. VWhere *Loue* is kindled, Feare is banished, Couetousnesse conuersed, Ambition is silent. A Coward inflamed with *Loue*, becomes valiant; and a couetous man is oft times by *Loue* made to bee more prodigall; yea, the proud and ambitious man, who otherwise giues place to no man, for obtaining that vvhich hee loues, cares not to prostrate his honor to the dust. If carnall *Loue* be so forcible, what shall wee say of the spirituall *Loue*? How much more doth it drawe the whole powers of soule and bodie after the Lord? neither is it possible to doe otherwise, for euery thing returnes to his owne originall. As the waters go downe to the deepe, from vvhence they came; and fire tends vpward to his owne place and Region : euen so
holy

holy *Loue*, being a sparke of the heavenly fire, kindled in our hearts by the holy Ghost, doth continually inflame them towards the Lord, from whom it came, and suffers vs neuer to rest while wee enjoy him: then wee begin to liue when we begin to *Loue*. As no creature can liue out of his owne Element, so the soule is bur dead in sin, which is destitute of the *Loue* of God. No feare to offend him, no care to please him, no obedience to his Commandements can be giuen to the hart that loues him not. It were tedious to speake of all the properties of *Loue*: wee make choice of a few as chiefe trials of our *Loue*.

CHAP.



CHAP. XVI.

The first triall of Loue.

THe first property of *Loue*, is a burning desire to obtaine that which is beloued. As a woman that loueth her Husband vnfaignedly, cannot be content with any loue-token shee receiueth from him in his absence, but longeth more and more till shee receiue him selfe: So the soule which is wounded with the *Loue* of Iesus her immortall husband, hath a continuall desire to bee with him. I graunt euery token sent from him, brings comfort, but no contentment till shee enioyes him: whereof comes these and such like complaints. *As the Hart brayes for the riuers of water, so panteth my soule after thee, O my God: O when shall I come and appeare before the presence of my God? my soule desireth after the Lord, as the thirstie land, for I would be dissolued and be with the Lord: therefore come, euen*

Psal. 42, 1

Psal. 143.

Phil. 1

Reu. 22

so come Lord Iesus. But alas, here are we taken in our sins: Thou sayest thou louest him, but how is it then thou longest not to see him, neither desirest to be with him? yea a small appearance of the day of death, wherein we should goe to him; or mention of the day of iudgement, wherein hee shall come to vs, doth terrifie and affright thee. Thou that contentest thee with the gifts of God, and thinkest not long for himselfe, thou art but like an adulterous woman, who, if shee possesse the goods of her husband, regards not, albeit shee neuer see himselfe. The Iewes are blamed, because they called on the Lord, rather for oyle and wine, then for himself. The Gentiles are cōuined for worshipping the creature, rather then the Creator: but more iustly shall the bastard Christian bee condemned for louing the gifts of God, more then the giuer. Let vs therefore beware of this fearefull ingratitude. Wee may indeed reioyce in all the gifts the Lord hath giuen vs, and they should thank-fully

fully bee receiued : but alwaies with a protestation, that nothing giuen vnto mee here, be allowed vnto me for my portion and inheritance; and that no contentment euer come to our hearts, till wee obtaine the full fruition of our louing husband *Christ Iesus*.

If the loue of men compelled the Apostle to say to the Corinthians, *It is not yours, but you I seeke*, how much more should the loue of God compell vs to say to our Lord, *It is not thy gift, but thy selfe, O Lord, I long for : thou art the portion of my soule*. If thou wouldest giue mee all the workes of thine hands, yet shall I neuer haue comfort nor contentment, except thou giue mee thy selfe : therefore, *O thou whom my soule loueth, shew mee vvhether thou feedest, where thou lvest at noone, for why should I bee as shee that turnes aside to the flockes of thy companions ? Blessed is he that hungrereth and thirsteth for thy righteousnesse, for hee shall beholde the face of his God, and be filled with his Image; for, In his presence is the fulnesse*.

Cant. 2, 6

fulnesse of ioy, and at his right hand there are pleasures for evermore.



CHAP. XVII.

Second triall of Loue.

THe second triall of holy *Loue*, is Obedience, and a care to serue and honour the Lord in all estates and callings. Preachers must be tried by this rule: *Peter, louest thou mee? Feed my flocke.* Gouvernours and Councillors in your callings, must be tried by this: Can yee say with the godly gouernour *Dauid, I loue the Lord?* then will yee also say with him, *What shall I render to the Lord for all his benefits.* How shall I shew to the Lord my loue? and what shall I doe in my time, for the aduancement of his glory? If you loue the Lord, then bee nursing Fathers to his Church; bee faithfull aduancers of his kingdome; wise prouisoers to remove the stumbling blockes that hinder the course of his Gospell. If yee

Psal. 119

Q

loue

loue the Lord, stand vp with *Dauid*
 and say, *Doe I not hate them, O Lord,*
that hate thee? and doe I not earnestlie
contend with them that rise vp against
thee? Surely, I hate them with unfained
hatred, as if they were my utter enemies.
 If yee honour the Lord as *Dauid* did,
 the Lord shall blesse you as he did *Da-*
uid. Dauid swaie vnto the Lord, that
 he would not rest till he found out a place
 for the Lord, *euē an habitation for the*
mightie God of Iacob. And the Lord
 sweares againe to *Dauid*, that of the
 fruite of his body he would set vpon his
 Throne to raigne after him. But if other-
 wise there be nothing in you, but a
 care to stablish your selues and your
 houses, with the neglect of the glorie of
 God, then remember, the curse of *Sheb-*
na, and not the blessing of *Eliachim*
 shall bee vpon you: ycu shall not be
 fastned as a naile in a sure place, but shal
 bee rowled and turned away like a ball:
 The Lord shall driue thee from thy
 station, and out of thy dwelling place
 shall hee destroy thee; for the vicked
 shall

Esay 22

Psal. 140

shall not haue their desire; his thoughts shall not bee performed, neither shall he be established on the earth, but euill shall hunt him to destruction: the Lord shall take thee, and plucke thee out of thy Tabernacle, and roote thee out of the land of the liuing. And generally all of you in your callings, remember, the value of your Christian loue, must be tryed by the same touchstone; not by your words, but by your deeds. *If any loue me (saith Christ) let him keepe my commandements.* But here also the hypocrisie of this age is cleerely discovered: In word, they pretend *to be loue of God*, but indeede, they grieve him vvith their transgressions. As the Iewes, they called him king, and bowed their knees before him, but spat in his face, and buffered him: So the bastard Christians of this age, call Christ their Lord, and bow their knee before him, yet they crucifie him, and trample his bloud of the Couenant vnder their feete: they kisse him and betray him with *Iudas*. It is but a Scepter of reede

Psal. 52.4

they yeeelde and grant to him, for they giue him no cōmandement ouer their affections: wherefore great is the controuersie which the Lord hath this day with the men of this generation.



CHAP. XVIII.

The last triall of Love.

THe last triall of *Love*, vvhreeof I will speak at this time (leauing many other) is Bountifūlnesse. *Love* (saith the Apostle) is *bountifull*. Experience prooueth this: euery Louer is aboutifull bestower on them whom he loues. Yee loue your backes, and spare not to cloath them, yea with excessiue apparell: yee loue your bellies, and therefore are bountifull dayly to them in feeding them: yee loue your children, and therefore let them want nothing that is needfull for them: yea, yee loue your beasts, and yee bestow largely on them; onely you say, you loue the Lord: but wherein are you bountifull

tifull towards him? It is true, that *in nothing can a man bee profitable to the Almighty*, saith *Iob*. But are there no works which should so shine before men, that by them our heavenly Father may bee glorified? Though workes can bee no merits, yet are they your witnesses of your Loue toward the Lord. Though your goodnesse extend to the Lord, yet where is your delight that should bee in his Saints, and excellent ones vpon earth? Where is your compassion and loue toward the brethren? Are not the men of this age like the Fig-tree, that had faire leaues, but not so much as one Figge to giue Iesus in his hunger; hauing *the sheewe of Godlynesse*, but haue denied the power thereof: rendring wordes enow, but not any fruits at all to adorne the glorious Gospell of our Lord Iesus. And so (if wee might proceede) euery triall of Loue should discover the hypocrisie and bastard Christianitie of the most part of professors of this age. But being forced at this time to conclude, I turne

2. Tim. 3. 5

me toward you, (whom I knowe haue set your hearts to seeke the Lord) that I may leaue my last blessing behinde me vnto you, being no more purposed to speake to you from this place : to you, and to euery one of you who can say with *Peter*, in a sincere Conscience, *Lord thou knowest I loue thee*, to you heere, in the name of God, I ratifie this priuiledge; *All things shall worke together for the best vnto you*. Faint not therefore I beseech you in the course of Godlinesse, but *be strong in the grace of our Lord Iesus Christ : stand fast in the power of his might*, praying to the Lord continuallie, that hee would stablish that vvhich hee hath wrought in you, and bring it forward to perfection.

And now I commend you to that Grace of God, which is able to builde you further, & to giue you inheritance among them that are sanctified in Christ Iesus : to whom, with the Father, and the holy Spirit, be all honour, praise and glory,
for euer, *Amen.*

FINIS.

A
PREPARATIVE
for the New Passeouer.

Very profitable to be perused and
read of all those who are called
to the holy Table of our
Lord.

Writtē by that worthy man M^r. WILLIAM
COWPER, Minister of Gods word.

The fift Impression.

*Corrected and amended : with some Prayers to bee v-
sed in private families hereunto added.*

Proverbs. Chap. 9. Verse. 5.

Come eate of my meate, and drinke of the wine
that I haue drawne.

8 My fruit is better then gold, euen then fine
gold, and my reuenewes better then fine siluer.



AT LONDON,
Printed by *H. L.* for *John Budge*, and are
to be solde at his shop neere the great
South doore of Pauls, 1612.

PRELIMINARY

for the New Palladium

Very important to be perused and
read of all who are called
to the Table of the Lord

By the Rev. Mr. M. W. L. L. A.
of the Society of Friends

London

Printed and sold by the Author, at the New Palladium,
in the Strand, near the Theatre Royal

1794

Printed by M. W. L. A. for the Society of Friends,
at the New Palladium, in the Strand, near the Theatre Royal

1794

At London

Printed by M. W. L. A. for the Society of Friends,
at the New Palladium, in the Strand, near the Theatre Royal



To the Right worship-
full, Sir *David Murray*, speciall
Gentleman of the Prince his,
Bed-chamber, multipli-
cation of mercy, grace,
and peace.

Right Worshipfull, albeit no
distance of place can dis-
ioynt them in affectiō, whō
God hath conioyned by the
band of one Spirit: yet is it
no small stop of that Christian conference,
whereby either of them might happily edi-
fie, and be edified of others. I haue there-
fore taken me to the next remedie: since
I cannot reach towards you vwith my
tongue, I haue indenured by vwriting
to bestow vpon you some Spirituall gift,
according to my line or measure, for
recompence of that Comfort, which I
haue

Rem. I

haue reaped of that grace of God which is in you.

I knowe, these colder parts of the Ile, wherein wee sojourne, doe not vsually render such ripe fruits as those on which the Sunne beates more hotely: yet are they also profitable in their kinde for nourishment; specially of such, who from their youth haue bene accustomed to feede upon them. Neither hath the Lord our God debarred vs from Communion of that which is the greatest glory of the Ile: the Sun of righteousness hath shined upon vs also. The Lord hath made our darknesse to bee light, and ledde vs, who were blinde, a vniue we knewe not. The Lord hath set his Standard amongst vs. Hee hath not onelie sayde to the South, Keep not backe, but hee hath also commanded the North to gine, and to bring vnto him his Sonnes from farre, and his Daughters from the ends of the Earth. As the going forth of the Sunne, is from the one ende of heauen to the other, rising in the East, and running on like a mightie man, his race towards the West;

so

so hath the Law gone forth of Sion, and the Worde of the Lord from Ierusalem: the light of the Gospell through many Nations hath come from them of the East, towards vs in the West, where now it stands more maruailously, then the Sunne stood in Gibeon in the dayes of Ioshua, till the fulnesse of the Gentiles in these parts, the remnants of Iaphets house bee brought into the Tents of Sem. How long it will so continue the Lorde knoweth.

Esay 2.3

Iosh. 10. 12

Rom. 11. 25

Gen. 9. 27

Now the shadowes of the euening are stretched ouer them of the East: the Sunne is gone downe ouer their Prophets. Darknesse is vnto them in stead of Diuination. If our vntankefulnesse prouoke the Lord to withdraw it from vs, vvoe in like manner, shall bee to this Land, when God departs from it. There was neuer people before vs had any more but their day of Grace, some longer, some shorter: but as they had a Morning, so hath an Euening also ouertaken them. While therefore wee haue the light, let vs walke in the light: Blessed shall wee bee, if wee

Mich. 3. 6

Hos. 9. 12

Iohn 12. 35

Luke 19. 42

Psal. 2

Luk. 15. 8

Psal. 16. 6

we knowe those things which belong to our peace: for in our dayes, that promise which the Lord made two thousand and sixe hundred yeeres agoe, is abundantly performed; that hee would giue the ends of the earth to his Sonne for a possession: Happy are they amongst vs, who shall be found of that number, sought out by the candle of the Gospell, as peeces of lost Money; and like wandring Shoop taken out of the mouth of the Lyon, and giuen in a gift to Christ, that hee may saue them: these are the Redeemed of the Lord, let them praise the Lord; and among them come yee in also, and giue glory to God: take, in your heart and mouth with Dauid, that Song of thanksgiving: The Lots are fallen vnto mee in pleasant places: and I haue a fayre Heritage.

It is written of Theodosius, that hee thanked God more, for that hee was a Christian, then for that he was an Emperour; because the glory hee had by the one, would vanish; but the benefits he enjoyed by the other, hee knew were to
continue

continue for ever : and though it may bee
 most iustly great matter of your ioy, that
 by the fatherly care of our Gracious So-
 ueraigne, yee haue beene placed a Do-
 mestique Attendant on his Maiesties
 most Princely Sonne, euen from his very
 Cradle, (wherein hitherto you haue beene
 praised for Fidelitie, and I hope shall be so
 to the end) yet let this bee your greatest
 Glory, that the Lord hath made you par-
 taker of that blessing vvhich commeth by
 the Gospell; and giuen you the earnest
 of that Inheritance prepared for them,
 vvhho are sanctified by Faith in Christ Ie-
 sus. For increase whereof in you, as I dai-
 ly send up my vvhake Prayers vnto the
 Lord, so shall I be abundantly contented
 to know that these small fruits of my hus-
 bandry, which haue growne this last Sum-
 mer in the pleasant valley of Perth, not
 far from your native soyle, may be any way
 profitable to confirme and establisb that
 which GOD hath wrought in you. Let
 them therefore (right Worshipfull) come
 toward you, as those fruits which Iacob
 sent to Ioseph from Canaan Southward,

Act. 20. 32

Gen. 43. 11

to more plentifull Egypt; though not as
 supplements of your needs, yet as Testi-
 monies of that love which I beare toward
 you in the Lord: to whose mercy I
 commend you for ever in
 Iesus Christ.

Your W. in the Lord Iesus,

M^r. William Cowper, Mi-
 nister of Christ his
 Euangel at Perib.



A PREPARATIVE

for the New-Passeouer.

CHAP. I.

Of the feruent desire Christians haue to be vnited vwith Christ. How inexcusable they are who neglect this holy Sacrament. The great danger in comming vnprepared. The parts of the precept: First, that wee try; Secondly, that wee eate: the last handled first.



AS the Soule of a Christian longeth for nothing more then to be fully vnited with the Lord Iesus; so doth he greatly account of euery mean wherby this vnion is aduanced. The Apostle *St. Paul* was so inflamed with the loue

2. Cor. 5. 4

Phil. 1. 23

loue of Christ in that cōparison of him, hee esteemed all other things to be but dung, and every thing an aduantage that might serue to conioyne him with Christ : for albeit the nature of man abhorreth nothing more then death (yea euen the soule of the godly desires not to lay aside the body, if it might stand vvith the Lords dispensation; which the Apostle is not ashamed to protest of himselfe: *We would not* (saith hee) *be vnclorbed, but vvould be clothed open, that mortalitie might be swallowed vp of life.*) Yet did the loue of Christ so far ouercome him, that hee was content through the valley of death to follow his Lord; yea; most desirous to be dissolued by death, in so much as hee knew it to be a meane to conioyne him neerer vnto Christ.

And herein he stands vp to witnesse vnto vs, that vnlesse wee haue a most feruent desire to participate of this holy Sacrament, which the Lord hath instituted to seale vp and increase our spirituall Communion with him; wee are

are manifestly conuinc'd to be such, as in whome there is no loue of the Lord Iesus: If wee will not goe with him to eate and drinke in his parlour at Ierusalem, it is not likely that wee will follow him out of the Citie, bearing his reproach, to bee crucified with him on mount Caluarie. The Apostle is desirous to goe through death that hee might come to Christ: and it was the notable word of that ancient *Ignatius*, the Scholler of Christs best beloued Disciple Saint Iohn. *Nihil visibilium moror, nihil inuisibilium, modo Christum acquiram.* I stand (sayd hee) vpon nothing visible, nor inuisible, I care not what torments come vpon me, so that I enioie Christ Iesus: and will not wee then (casting away all impediments) come ioyfully forward to this holie Table, wherein our blessed Sauour communicateth himselfe vnto vs. and whereunto, this day, so louingly he inuities vs? Now hee stands at the doore & he knocks, offering to come in and suppe with them who will open vnto him.

R

Now

They will
not suffer
with him
on mount
Caluarie,
who refuse
to banquet
with him
in his par-
lour.

Euseb. lib. 3
Cap. 36.

Rev. 3. 20

Mat. 26.16

Cant. 5.1

Rev. 19.7

Mat. 11.28

Iohn 5.8

Iohn 9.7

Now the Master shall say to his Disciples : *Take ye and eate, this is my body :* Now sayes the Bridegroom to his friends, *Eate, O my friends, and make you merry my Welbeloued.* Now dooth the Angel intimate that proclamation, which hereafter will be resounded with greater ioy from heaven: *Let vs be glad and reioice. for the marriage of the Lamb is come.* And now the Sauour calls vp-on sinners with out-stretched armes : *Come to me all yee who are wearie and laden, and I will refresh you.*

Those diseased creatures who lay at the poole of Bethesda, waited diligently on the occasion, when they should step downe into the water : for he that first stepped in, after the Angell had troubled the water, was made whole, whatsoeuer his disease was. Praysed be God, though we haue not now those waters of Siloam, wherein with that blinde man, we may cure our bodily diseases; wee haue the waters of that Shiloh, of the which whosoever drinks shall not thirst any more : these are the

the waters of life, that are able to cure all our spirituall infirmities; the benefit is not restrained to one that first sits downe at his Table, but is extended to all those who make themselves ready to come vnto him. Let vs not therefore neglect so faire an occasion of grace: but let vs vp & arise, let the Bride make her selfe ready, and goe forth to meete the Bride-groome. Let vs begin in this wilderness to eate the fruits of our promised Canaan, which is aboue; let vs open to the king of glory that knocks; let vs go to our sauour that cries come, and ioyfully communicate vvith our Lord, who commands, *Take and eate, this is my body.* For heere is giuen the greatest gift, and that in the most excellent manner, that God hath to giue on earth vnto the sonnes of men: for here hee giueth it, as it were vvith both his hands, that is, not onely by his word, but also by his Sacrament; onely take heed to this warning, *Let a man trie himselfe and so let him eate.*

There is danger in hearing of the
R 2 word,

Gen. 49. 10
Ioh. 1. 14
At Siloam
poole, on-
ly he was
healed
who first
stepped
downe,
not so at
Shilohs
Table.

Luke 8. 18

word and therefore our Sauour forewarnes vs : *Take beede how you beare.* There is danger also in communicating : in the preceding Verse, the Apostle forewarneth vs of it ; *He that eateth of this bread, and drinketh of this cup of the Lord unworthily, is guiltie of the bodie and bloud of the Lord.* In the subsequent verse he forewarnes vs also of the danger. *He that eateth and drinketh unworthily, eateth and drinketh his owne damnation.* And in this interiected verse, which now by the grace of God wee haue to handle, hee sheweth vs the way how to eschew them both : and therefore let vs hearken the more attentiuely vnto it.

This precept hath two parts : in the first wee are commanded to try before wee eate ; in the second wee are commanded to eate after triall. Before wee communicate, hee requires triall ; and after tryall hee commands to communicate : and so hee encounters with two sorts of men, whereof the one eateth of this bread and tries not, and these faile against the first : the other trie themselves,

selues, but eate not of this bread, and these faile against the second; both of them are heere corrected by the Apostles precept. In handling whereof, we begin first at the last part, that such as are resolved to bide awaie, if it please God, may be made willing to come: & then by Gods grace, we shall returne to the first, that such as are willing to com, may bee instructed how they should communicate.

And so let him eate. It is not then as yee may perceiue, left free vnto men to communicate or abstaine from the Communion as they please; but we are bound by a commandement to eate and drinke at this Table. *Doe this* (said our Sauour) *in remembrance of mee.* Our first father *Adam* failed in eating of that tree of knowledge of good and euill, whereof God forbad him to eate; but many of his sonnes faile in refusing to eate of that tree of life, whereof God commands them to eate. In their words they condemne the fact of their Fathers, because they were *Sicut*

We are bound by Gods command to eate at this Table.

Bernard.

omniū parentes, ita omniū peremptores, & prius peremptores quam parentes: perishers of their posteritie, ere ever they were parents, and in their deede they are daily imitators of their folly. It was a punishment vnto Adam to be debarred from the tree of life: and it is but a pastime to many of his foolish posterity to debarre themselves from it.

The apostate mā will eate where God forbids him, & will not eate where God commaunds him.

Mat. 24.12

Because the seducer is beleued & not the Sauour.

Thus stands the corrupt nature of man still in contrarie tearmes with the Lord; *And the children doe fulfill the measure of their fathers iniquitie: where God forbids man to eate, there will he eate, and where the Lord commands him to eate, there will he not eate. The Serpent spake from the earth; Albeit yee eate of that tree (which God hath forbidden) yee shall not dye.* and man hearkened vnto it. The Lord Iesus speaks from heauen, *Come and eate of the tree of life, and yee shall live;* but man will not heare him. O silly and fearefull rebellion, the Seducer is beleued, and the Sauour is not beleued. This day wisdom hath prepared his

his Table, hee callsvpon you all, Come
and eate of my meate, and drinke of the
wine that I haue drawne: hee that find-
eth me, findeth life, and shall obtaine the
fauour of the Lord; but hee that sinneth
against mee, hurteth his owne soule; and
all that hate mee loue death. Thus are
wee louingly called, and fairely fore-
warned; and all those are made inexcus-
able that will none of his counsel: they
will not eate of this bread, but shall eat
of a worſe. For they shall eate of the
fruite of their owne way, and bee filled
with their owne deuises, their paths
shall tend vnto death, because
they refuse to lay hold
on the tree of
life.

Prou. 9. 5

Prou. 8. 34

Prou. 1. 30
36

R 4

CHAP.



CHAP. II.

Ignorance the mother of all Recusancie to communicate. The Reasons of diuers refusals condemned. Better excuses reiected by Christ in the Gospell then these. They consent not to the Mariage of the Lambe, vwho refuse the smallest token of his loue.

Ioh. 4. 10

WHat-euer be the pretended excuse of these Recusants, ignorance is the mother of their sin, & therefore may I say that vnto them, which the Lord Iesus said vnto that Samaritanewoman: *If thou knewest the gift of God, and who it is that saies to thee, giue mee drinke, thou wouldest haue asked of him, and hee would haue giuen thee the water of life.* This sweete gradation of our Sauours words, *If thou knewest, thou wouldest aske. if thou askedst I would giue,* euidently pointeth out the sin of these men to bee (as I haue said) the daughter of ignorance; vvhreas out
of

of doubt if they knew the gift that is giuen them heere by God, they would answere with those Iewes, *Lord euermore giue vs this bread*: and with that Samaritane woman vwhen shee was better informed, *Lord euermore giue me of that water to drinke, that I thirst no more.*

But that wee may deale particularly with such as refuse, wee are to knowe, that albeit this their rebellion proceeds of ignorance, yet they who refuse, are of sundry ranks: some knowe not the vtility and excellencie of this Sacrament; these think they may be Christians good enough, although no Communicants: they looke to this Table with naturall eyes, they iudge of it by things which they see, and so despise it, because after their reckoning, they haue better replenished tables at home. These are like *Naaman* the Syrian, who came to *Elisha* to be cured of his leprosie; hee was commanded to goe and wash himselfe seauen times in Iordan, which at the first hee disdained to

Iohn 6. 34

Iohn 4. 15

Some refuse to communicate, because they know not the excellency of this Sacrament.

These are foolish like *Naaman* the Syrian.
2. Kings 5. 10. 12

1. Cor. 1. 21

to doe : are not (said hee) Abanah and Pharparruiers of Damascus better then all the waters of Israell ? he contemned the meanes commanded by the Prophet, he went away in displeasure, and his leprosie went with him ; but afterward, when hee reuerently vsed the meanes prescribed vnto him, hee was made cleane of his leprosie. Wherein wee are taught, not to despise the ordinance of God, although it seeme neuer so base vnto naturall iudgement : It pleased God by the foolishnesse of preaching, to saue them who belecue : and hee hath in like manner appointed this Sacrament for communication of his Christ to them who are his.

Let a man therefore bee content to take saluation out of the hand of God, by such meanes as hee in his wisdom hath concluded to giue it. No worldling will refuse treasure of gold, although it were giuen him in a Boxe of Wood ; nor pretious pearles presented to him in a purse of leather : and wee see that noble Personages disdain not
to

to take infeofments of stately buildings
and faire inheritances, by accepration
of a contemptible little peece of earth
and stone: and shall a Christian refuse
so excellent a gift, because it is giuen by
so small a meane? far be it from vs, that
wee should examine the ordinance of
God, but rather that wee prepare our
selues in faith and feare, to obey it: let
vs not looke to the meanes, but to the
bleising by Gods promise annexed to
the meanes; to the gift more then to
the manner of giuing. In this banquet
wee must learne to exercise our faith,
not to satisfie our senses; it is no ban-
quet for our body: if so the Lord had
intended it, he could haue furnished his
Table with the delicatest things, and
made thee a banquet farre exceeding
that vvhich *Ahasuerus* made to the
Princes and gouernours of his Prouin-
ces; *For all the Fowles of the ayre, and
beasts that feede on mountaines and fields
are his.* He may command as his owne,
all the creatures of his three store hou-
ses, the Ayre, the Earth, and the Sea,
but

Esf. 1.3

P, 4.50.10

The lesse
we see in
this Table,
the more
wee are
bound to
beleeue.

but here the lesse wee see, the more wee are bound to beleeue. Say with vnbeleeuing *Naaman*, what better is this Bread and Wine then other bread and wine? such blasphemies sometime haue fallen out of the mouthes of ignorants, whose darkenesse wee shall (God willing) discover by the light of Gods word heereafter: for the present, my conclusion to the Recusant is, that if as thou pretendest, thou bee a louer of Christ, then wilt thou esteeme euerie new tokē of his loue, a new benefit vnto thee; and what euer he puts in thine hand as a pledge of himselfe, in that respect it shall bee deerer vnto thee then all the world beside.

Others againe there are, who knowe both the vtilitie and excellency of this holy Sacrament, and yet refuse to communicate, (but as they thinke) with a reason, pretending that it is not contempt, but reuerence of the Sacrament, which makes them to abstaine. To whom I answere, that there is no excuse in the world can warrant a man to
bide

hide backe from Christ Iesus, when hee
cals vpon him: for what art thou able
to alleage? want of preparation? the
fault is thine owne: for since the mar-
riage of the Lambe is come, and thou
art warned thereunto, why dost thou
not make thy selfe ready, and remoue
the impediments? And yet if thou al-
leagest that common excuse of the ig-
norant multitude, that thou art at va-
riance with thy neighbour by reason
of some iniuries done to thee, not as
yet repayed by him, nor to be borne
withall, and digested by thee; what dost
thou, but by a singular subtiltie of Sa-
than, excuse one sinne by another? as
if one would teach thee to vvash awaie
the spots of thy face with puddle wa-
ter, were not that in stead of cleansing,
to make thy selfe more vncleane? and
thou, whilest thou wilt iustifie thy con-
tempt of God his calling, by alleaging
thy vnsanctified affection, & heart that
cannot forgiue, dost no other thing,
but make thy selfe guiltie of a double
rebellion, as one that will not discharge
thy

1
If it bee
want of
preparati-
on, the
fault is
their own.

2
If it be va-
riance
with their
neighbor,
they ex-
cuse one
sinne by
another.

thy Christian dutie neither to God nor man.

Mat. 22. 4

Consider I pray thee, the excuses pretended by those who were bidden to the Marriage of the great king, and compare them with thine: one of them said, *I haue bought a Farme and will goe see it*: Another said, *I haue bought five yoke of Oxen, and must goe prooue them*: And the third said, *I haue married a Wife and may not come*. The worst of their excuses is better then thine, and yet were they all compelled: the vse of husbandry and marchandise, and the dutie that a man oweth vnto his wife, are sometime lawfull, albeit not to be preferred before that duty we owe vnto Iesus Christ: but that thou shouldest liue at variance with thy neighbour, & carry within thee a heart that cannot forgiue, is neuer lawfull. If that which sometime is lawfull, cannot excuse thy delaying to come vnto Christ when he calls vpon thee, what mockery of God is it to allege that which neuer is lawfull?

They who
excuse
their re-
cusancie
because of
variance
are further
cōuined.

And

And heere also beside the offence done against thy God, consider what prejudice thou dost vnto thy self. What folly is this, that because thy neighbor hath sinned against thee, thou wilt also sinne against thine owne soule? I suppose (as thou hast said) hee hath wounded thee and hurt thee in thy bodie, goods, or name: is that a reason why thou shouldest contemn the calling of Christ, who offers to cure thy wounds, & heale all the infirmities of thy soule? yea, to pacifie all those passions and perturbations of minde, wherewith thy impatience disquiets thee? he forewarned his owne, that in the world, they should finde trouble, but in him they should haue peace: If thou finde (as he forespake) trouble in the world, why wilt thou not goe and seeke that peace in him, which he hath promised? As to thy right, I require not thou shouldest lose it: neither yet forbid I, that by ordinarie meanes thou shouldest seeke a redresse of those wrongs which against order are done vnto thee: for
the

Ioh. 16. 33

*Psal. 7. 26**Exo. 10. 13**Mat. 6. 15*

the law is the stay of confusion, and the Sinew of the common-wealth; without which no fellowship can be entertained amongst men : and God hath appointed the Magistrate, that vnto good men he should be *like the raine to fields new mowed*, vnder whom they may flourish ; but should bee to the wicked like that *Westerly winde*, which draue those Locusts into the red Sea, that troubled the Land : but as for grudge, rancour, hatred, malice, and such like, what haue they to do in the heart of the childe of God, since wee are commanded to forgive one another, euen as GOD for Christs sake forgauers? & plainly foretold, that if *wee doe not forgive men their trespasses, no more wil our Father forgive vs our trespasses*. A fearefull recompence, that wee should possesse our owne sinnes, because wee will not forgive the sinnes of others. Certainly thou that doest so, giuest out a hard sentence against thy selfe ; for instead of merciethou criest for iudgement, as oft as thou prayest, *forgive me my sins*,

as I forgive them, that have sinned against me: for that is, Lord forgive me not at all.

It was a horrible sinne of the Jewes that they preferred *Barrabas* a wicked malefactor, before the Lord; but I pray thee consider, how neere thy sin draws to theirs, if thou iudgeth rightly of it: when thou refusest to come to this holy Table, vnlesse thou hast amends of such wrōgs as are done vnto thee, thou saiest in effect, rather then I renounce my will, I will renounce my part of Christ, and Communion with him; for here is the very question: Whether wilt thou forsake thy communion with Christ, or thine owne corrupted will? Say not now to me, these are hard speeches, God forbid that everyone who is no partaker of this sacrament, should in so doing forfeit his part of communion with Christ. I grant indeed they are hard speeches, but true speeches, and no harder then thy sin deserueth: for I pray thee, to what end did our Saviour institute this Sacrament? was it

They who do so, prefer *Barrabas* before Christ.

Renouncing their communion with Christ, before they renounce their owne wicked will

Gen. 24. 53.

2. Cor. 5. 20

not that in it hee might communicate himself to thee: how canst thou excuse thyself, & say thou hast not reiected him, seeing thou reiectest the means whereby hee is given to thee? When *Eliezer* the servant of *Abraham* sought *Rebecca* in marriage vnto *Isaac*, what way did shee testifie her consent? surely not onely by word, but by acceptation of those iewels of silver and gold, which begaue hir as loue-tokens in the name of *Isaac*. Now we are sent forth to you as the Ambassadors of the liuing God, to win you in marriage vnto his sonne, and to prepare you that yee may bee presented a chaste Sponse vnto him: and wee are commanded to minister vnto you this holy Sacrament as a pledge of his loue towards you: if yee agree to the marriage and be content to forsake your fathers house, and goe with vs to the house of *Abraham*, then testifie your consent by receiuing these holy tokens of his loue; which in his name wee exhibit vnto you: but if yee will not, then shall we stand vp as witnesses

against

against you, that wee haue called you
and ye refused to come.

O man, what wilt thou doe for thy
Christ, that wilt not come and ban-
quet with him at his Table? how canst
thou say thou louest him, when so smal
an impediment keepe thee back from
going vnto him? hast thou not cause to
hang downe thy head for shame, when
thou art conuincied to haue lesse loue
to thy Sauour, then *Esau* had to *Jacobs*
portage, for loue of them he sold his
birth-right, which he should haue kept:
but thou for loue of Christ, wilt not
forsake thy corrupt wil, which thou art
bound to abandon. *Abraham* for the
loue of God was content with his owne
hands to slay his onely lawfull sonne,
and thou for the loue of God wilt not
slay thy vnlawfull bastard affections,
nor don the huly will of God, except
thy wicked will be first fulfilled. This
euidently proues that thou hast not *A-*
braham for thy father, but art of the
race of wicked *Cain*, that hated his
brother, vnto the death. Assuredlie

They loue
not Christ
who wilful-
ly refuse to
communi-
cate.

Gen. 25, 30

Gen. 22, 10

1. Ioh. 3

except thou repent, that merciles iudgment bides thee, prefignified in that mercilesse seruant, who hauing gotten mercy from his King, could shew none to his Companion: *Oughtest not thou to haue had pittie on thy fellow, as I had pittie on thee?* Thy former sinnes shall bee imputed vnto thee, and thou shalt be deliuered to the Iaylor, till thou pay all that is due vnto thy Lord, vvhich thou shalt neuer be able to do.

But that the pittifull ignorance of both these sorts of Recusants may the better appeare; and further light may arise to such as are willing to communicate; wee are to consider what a banquet this is; and what are the delicacies, vnto the participation whereof wee are here called. The Apostle saith not, let a man eate bread, and drinke wine, but *let him, eate of this bread, and drinke of this Cup.* The particle (*This*) telvs, it in no common Bread and Wine: no surely, the comfort is great, that we are commanded to eate of that Bread, whereof our Saniour saith: *This is my body*

body, and to drinke of that Cup which he calls his bloud of the New Testament, shed for the remission of the sins of manie, He that eates of my bread, and drinks of my Cup unworthily, becomes guiltie of the abuse of Gods Creatures: but he that eates of this bread, and drinks of this Cup unworthily, becomes guiltie of the body & bloud of the Lord, and eats his own damnation, because he discerneth not the Lords body.

And therefore that wee fall not into this fearefull sinne, wee are to know, that this Sacrament is not a simple thing, but a compound, wherein are things of sundry kindes which must be distinguished, and so the word of discerning imports that secret. There are here things of sundry sorts, wee must discern eueverything in the owne kind: so our Sauiour taught vs, and after him his Apostles: and this truth the ancient Fathers haue deliuered vnto vs. *Eucharistia* (said Irenaeus) *ex duabus rebus constat, terrenis & caelestis*. The Eucharist consists of two kind of things,

In this Sacrament are things of sundry kinds which must be distinguished.

Iren. lib. 4. contra Val. Cap. 43.

Maca. hom.

the one earthly, the other heavenly; And *Augustine* calleth it *visibile signum invisibilis gratia*: the visible signe of invisible grace. And *Macarius* calleth this Bread and VVine, *πικτυρα, Exemplaria, figure, seu Typi carnis & sanguinis Christi*: resemblances, figures and Types of the bodie and bloud of Christ Iesus. Now it is sure, that a Type, Patterne, or Figure must ever bee distinguished from that whereof it is a figure. This Sacrament then being a compound thing must bee considered not as a simple; but as a compound thing: If it bee asked whether a man be earthly or heavenly; because hee is a compound creature, it must be answered by a distinction: If it bee asked how, a Christian being on the earth, the Apostle sayth that hee hath his conuersation in the Heaueus; it must be answered by a distinction: and if also it bee asked whether this Sacrament bee an earthly or an heauenlie thing, how the signe is given, and how the thing signified: how Christ Iesus

is in heaven, and yet preſent in the Sa-
 crament; all theſe I ſay muſt be ac-
 knowledged by diſtinction: *Sicut ſunt deus Do-*
minus (ſayd Augaſtine) *ſed etiam hic*
eſt verus Dominus: corpus enim Do-
mini in quo reſurrexit vno loco eſſe po-
teſt, veritas eius ubiq; diſcuſa eſt: our
 Lord is above in heaven, yet here alſo
 is our Lord; as he is the truth; for the
 bodie of our Lord, in which he aroſe
 from death, can bee but in one place,
 but his truth is diffuſed into euerie
 place. And againe, *Ibat per id quod ho-*
mo erat, & manebat per id quod Deus:
ibat per id quod vno loco erat, & mane-
bat per id quod ubiq; erat: hee went
 hence by that which was man, hee ſtai-
 ed by that which was God: hee went
 away by that which was but in one
 place, hee ſtaied by that which was in
 all places. And Againe: *Ascendit ſu-*
per omnes cælos corpore, non reſciſſit ma-
ieſtate: he aſcended above all the hea-
 uens in his hodie, but he departed not
 hence in his Maieſtie. And Cyrill in
 like manner: *Non enim quia nunc non*

Aug. in 10
 cap. 7. tract.
 29

videtur in
 loco ei
 Loſinger
 ob ſu
 non vo
 ſuſtine

Cyr. catech.
 14

*adest in carne ex re putat, quod spiritum
medio hic non adst:* Thinke not that
with his spirit hee is not heere amongst
vs, because hee is not now amongst vs
with his body. Thus yee see wee must
use a distinction.

Yet are they
so to be di-
stinguished,
that we de-
stroy not
their vnion.

And yet albeit wee are forced heere
to acknowledge the sundry natures of
things compound, and consider them
in their owne kindes: wee must, for all
that take heed to the wonderful vnion,
and Sacramentall coniunction, that is
betweene them: which is so strait, that
vnto the receiuer they are inseparable;
for the vvhich also the earthly thing
receiues the name of the heavenly.
And this must also be considered, lest
on the other hand, separating those
things which God hath conioyned, we
make this *Bread* and this *Wine* but na-
ked and bare signes, and so iustly incur
that blame, which our aduersaries vn-
iustly would lay vpon vs: and in like
manner this punishment which heere
the Lord threatens against them who
are euill discerners.

CHAP. III.

Three rules to be observed in the right discerning the Lords body. First, that every thing in the Sacrament be taken in his owne kinde. Who faile in this, and how. Secondly, that this Sacrament be used according to Christs institution. How the Papists faile in this. Thirdly, that this Sacrament be used to right ends, & those ends set downe. The conclusion of the first part of the precept.

WE are therefore to consider, that for the right discerning of the Lords body, these three rules are to be observed: first, that in this sacrament, we take up every thing in the owne nature and kinde. Next, that we use every one of them in the manner appointed by Christ, and with that reverence that is due unto them. And thirdly, that this Sacrament be celebrated vnto the right ends, for which our Saviour appointed them.

Against

Act. 4. 12

Papists are
euill discer-
ners, & why

Against the first, faile both Pa-
pists and ballard Professors: Papists
are euill discerders, because they take
the signe for the thing signified: the
earthly thing for the heavenly. The
men of Lystra were euill discerners,
when they tooke Paul and Barnabas
for *Iupiter* and *Mercurius*. Gods in
their account, and therefore would haue
worshipped them as gods: but (in
this light) farre blinder are they, who
will adore a creature instead of the
Creator, and that with the same kinde
of worship *λατρεία*, which by their
own confession is due to God onely.
They alledge for their error the word
of such a selfe speaking: (say
they) of the body called it his body
was sayn in like manner church is bread
is Christs body: but such metaphors
but denie that the bread is can substans-
tiate into the very naturall body of
Christ: yet they against the principles of
faith and nature, falsly affirme, that
strange as for what backward persons
handlers of holy Scripture these men
be,

bee, where they should sticke to the
 letter, they force an allegory to serue
 their purpose. VVhat plainer History
 then that which *Moses* hath? God
made two great lightes, the greater to
rule the day, the lesse to rule the night;
 yet in this place violently wrested, when
 out of it they will gather, that the Pa
 pall dignitie, which (as they say) God
 hath appointed to rule over the spiri
 tualitie, is greater then the regall, and
 that the Pope by as many degrees ex
 cellethe the Emperour, as the Sunne
 excels the Moone. And againe, where
 the spirit of God useth a figure, there
 they sticke to the letter. These words
 according to the Letter, *Mundum fla*
gitum, command an impietie and
 therefore by *Augustine* rule, should
 be esteemed figurative: *Si preceptum*
loquutio est, aut flagitum, aut factum
victum aut utilitatem & beneficentiam
inhens, non est figurata loquutio: si autem
flagitum vel factum videtur inbere, aut v
tilitatem aut beneficentiam videri, figurata
loquutio est. *Si si manducaveritis, inquit*
 Christus,

Gen. 1, 16

Aug de doct.
 christiana. li.
 3. cap. 16

Christus, carnem filij hominis facinus in-
bere videtur. Figura est ergo, & precipiens
passioni Domini esse communicandum, &
sequitur. Et videlicet recordanda in memo-
ria; quod pro nobis caro eius crucifixa sit.
 If a speech of precept, either forbid
 some sinne, or heynous deede; or else
 commands profitable, or a good deed,
 then it is no figurative speech; but if it
 seeme to command a sinne or heynous
 deed, or forbid a profitable and honest
 action, then it is a figurative speech:
unlesse thou eate of the flesh of the Sonne
of man. (sayth Christ) here he seems to
 command an heinous action, and ther-
 fore it is a figure; commanding vs to
 communicate with Christs passion, and
 sweetly and profitably to lay this vp in
 our memory, that his flesh was crucifi-
 ed for vs. And after this manner also the
 perpetual phrase of the holy Spirit doth
 teach vs to interpret them, when he calls
 circumcision, the couenant, the Lamb,
 the Pascheover, Baptisme, the Laver of
 Regeneration: the Wine, the Cup of
 the new Testament. In all these they
 are

are forced to acknowledge a figure :
 Onely here, *This is my body*, they will
 adhere to the letter. The learned and
 godly fathers haue with vs also acknow-
 ledged this for a Sacramentall speech:
 So *Tertul.* expounds, *Hoc est corpus me-
 um, id est, figura corporis mei* : This is
 my bodie, that is, the figure of my bo-
 dy. And againe : *Dominus pane corpus
 suum representat* : God represents or
 resembles his body by bread. And *Au-
 gustine* said in like manner : *Non dubi-
 tant dicere hoc est corpus meum, cum fig-
 num daret corporis sui*. He doubted not
 to say, *This is my body*, when he gave
 onely a signe of his bodie. And againe,
*Iudam adhibuit ad continentium, in quo cor-
 poris & sanguinis sui figuram commendauit
 Discipulis*. Christ admitted *Iudas* to his
 supper, in which he commended to his
 Disciples the figure of his bodie and
 blood. As *Iesus Christ* is called a stone,
 and called bread : so is this bread cal-
 led his bodie, and that, saies *Bernard*, is
per significationem, non proprietatem, by
 signification; not that properly it is so.

And

*Tertul. lib 4
 cont. Mar.*

*August. in
 Psal. 3.*

*Ber. in off.
 Maria ser. 9.*

And as for carnall Professors, they are also cull discerners, because they esteeme lesse of this Bread and Wine then they ought, putting no difference betweene it and common bread and wine, whereas it is not so indeed. For in all the world there is not the like of *this bread and this wine*, except in the like action: it is changed by the ordinance of Christ, and vertue of his institution; not changed in the substance, but in the vse and end. *¶ Panis (enim) terrenus percipiens uocationem Dei, sam non communis panis est, sed Eucharistia:* for that earthly receiuing Gods appointment now is no common bread, but the Eucharist. The Lord who calleth things that are not, and maketh them to be, doth here appoint this bread and this wine to a farre more excellent vse, then that wherunto they serue by nature. As wax stamped with the seale of a King, in substance differs not from other wax; and yet for value is much more excellent, and may not be vnreuerently handled, without contempt

Iren. contra.
Valen. lib. 4.
cap. 34

How the
bread and
wine are
changed.

¶ Panis enim
terrenus

bna

tempt

temp of the king; so this bread though
in substance it differ not from other
bread, yet concerning the use is sepa-
rate, & much more precious then any
other bread in the world: being now
appointed by God to bee a signe and a
scale; and an exhibiting instrument of
Christs bodie; and therefore cannot be
profaned nor abused without cōtempt
of Christ Iesus. My translation of 1534

Against the second condition requi-
red in the right discerning of the Lords
body, Papists faile in like manner, be-
cause they pervert Christs institution;
and use not this Sacrament as he com-
manded. For seeing our Saviour is
the ordainer of this Sacrament (sayeth
Cyprian) *Vt in hoc sacramento cognoscatur
Christus frater per quod faciebatur manifesta-
uit* of which, we ought to doe that
which Christ did, and which he com-
manded vs to do. And *Ambrose* var-
ying upon this same place saith plainlyn
*Indignum est Dominum mysterium hoc, ab-
terere, quoniam ab eo traditum est: ut
is an indignity to our Lord, to celebrate
this*

which signet
and thus
the body of
Christ is
manifested

2 Rule.

*Cyp. lib. 2.
Epist. 3*

*Ambrose
1. Cor. 11. 26*

Papists faile
against this
rule, because
they pervert
Christs in-
stitution.

Sacrilegi-
ously they
abstract the
yle of the
cup from
the people.

this myſterie other wiſe then he deliue-
red it. Chriſt ordained it a Sacrament
for the communicating of himſelf to
the faithfull at the Table; they have
turned it into a ſacrifice for the oblati-
on of Chriſt to his Father on an altar.
Jeſus brake the bread, and gave it; but
they, if they break the bread, they give
it not, and if they give it, they brake
it not. In their daily Maſſe, the Prieſt
breaks the bread, he abuſeth the words
of Chriſt ſecretly whiſpering them, *ac-
cipite, & comedite*: he bids others take and
eat, but gives them nothing, ſo when he
gives, he ſtops it whole in the mowthes
of the people, and breakes it not.
Thus moſt ſacrilegiouſly they alter our
Saviours ſacred institution. as though
of purpoſe they had concluded to be
contrarie to him. Beſides this, they with-
drawe from the people the uſe of the
Cup; and ſo mutilate the holy Sacra-
ment, a horrible ſcandal in like man-
ner, yet ratified by the decrees of that
hereticall Councell of Treve. *Si quis
dixerit ex dei præceptis uel dominice ſtitute
salutis*

saluasse, omnes & singulos Christi fideles, utramq; speciem Eucharistiae sumere debere, Anathema sit. If any man a-
uouch that it is by Gods commaundement, or vpon necessitie of our saluation, that all Christs faithfull people should receiue the Eucharist vnder both kinds, let him be accursed. To whome it contents vs at this time to oppose the decree of their owne Pope Gelasius: *Comperimus, quod quidam sumpta tantummodo corporis sacri portione, à calice sacrati cruoris abstineant: qui procul dubio, quoniam nescio qua superstitione docentur, astricti aut integra Sacramenta percipiant, aut ab integris arceantur; quod diuisio vnius eiusdemq; mysterij sine grandi non sit sacrilegio.* Wee vnderstand, that certaine receiuing only the portiō of Christs body, abstain frō the cup of his sacred bloud: which men (because vndoubtedly they are trained vp in some kind of superstition) let them be inforced either to receiue the whole sacrament, or to be restrained from the whole, because this

T

diuinding

Concil. Tren.

De cons. dist.
2. cap. Com-
perimus.

diuiding of one and the same mystery, cannot bee vvithout great Sacriledge. In this contrarietie among themselves, which way (I pray you) shall the poore people turne them? The councell curseth all them, who affirmethis Sacrament should bee ministred with bread and wine: the Pope sayth plainly it is superstition and sacriledge to giue the one without the other, and commands that either wee abstaine from both, or retaine both together: if ye follow the councell, the Pope shall condemn you; if yee follow the Pope, the Councell shall accurse you: but, curse as they wil, the Lord shall blesse them, who in faith communicate at his holy Table according to his institution; and the curse of God shall not faile to cleane vnto them surer then the leprosie of *Naaman* to *Gebezi*; yea, their part shall bee taken out of the booke of life) who dare presume to change the ordinance of God. The Apostle hath deliuered vnto vs, that which he receiued from the Lord, how not onely hee tooke the bread, blessed

Rev. 12, 19

blessed it, and brake it, and gaue it: But that in like manner hee tooke the cup, and gaue also to his Disciples: What boldnesse is it then to take from the people that which Christ by his Apostles hath deliuered vnto them? and thus while they boast of antiquity, they are found fathers of noueltie.

And against the third, they faile who vse not this Sacrament to theright ends; which are especially two. The first is the commemoration of Christs death and passion with thanksgiving: for the which also the Grecians called it θυγαγισια. The second is the communication of Christ to them who are his; and for this the Apostle calleth it κοιναγία σωματος χριστου. The first I take out of our Sauiour his words, *Do this in remembrance of mee.* And from the Apostle: *So oft as yee eate of this bread, and drinke of this cup, shew forth the Lords death till he comming againe.* And in very deed, this holy Sacrament being vsed according to Christs institution, is a liuely representation of

3. Rule.

The first end of this Sacrament is a thankfull commemoration of Christs death.

Christ crucified; while as the signes of his blessed body and blood, being sundred one of them from the other, the one is broken, the other poured out, remembering vs how his blessed body was broken with the crown of thorns, the scourge, the nailes, and the speare: and his blood shed for the remission of our sinnes; which should worke in vs, so oft as wee behold it, an inward contrition, and godly sorow for our sinnes, wherewith wee pierced and wounded our blessed Saviour vnto the death. And indeede, if wee be of the number of those vpon whome God hath poured out the spirit of grace and compassion, so often as wee looke vpon him whom we haue pierced (as heere in this Sacrament wee may see him crucified before our eyes) so often we shall lament for this, as one mourneth for his onely Son, or is sorrowfull for his first borne: but of this we shall speake God willing hereafter.

Zach. 12, 10

Now here is also discovered the vanitie of that error of concomitance
where-

wherewith our aduersaries would excuse their dismembring of this holy Sacrament: for (say they) by concomitance where the body of Christ is, there is his blood, and therefore the bread which is his body being giuen, there is no neede to giue the cup. But as the Lord asked the King of Tyrus in derision, *Art thou wiser then Daniel?* So may wee ask of them, are yee vviser then Christ? will yee amend his institution? This assertion takes away one of the principall ends of this Sacrament, to wit, the Commemoration of Christs death and passion: for to haue the blood within the bodie, is no declaration of a crucified man; nor a shewing forth of the Lords death: whereas our blessed Sauour ordained them, to be exhibited and receiued sundry, that it might not only be preached to our eares, but represented also to our eies, how his blessed body & blood were sundred for our sinnes.

The second end for which this Sacrament was ordained, is that it might

Error of cō-
comitance
disprooued.

Eze^{ca} 28, 3

Concomi-
tance de-
stroyes the
first end of
this Sacra-
ment.

The second
end of this
Sacrament
is the com-
munication
of Christ to
them who
are his.

In this Sa-
crament
Christ is tru-
ly exhibited
& giuen.

be a meanes of the communication of Christ to all them who are his, for the sealing vp of our spirituall vniõ with him, *ideo enim sacramentū illud hominibus datur, ut caput corpori in terris coadunetur.* And this (as I said) I take out of the words of the Apostle, *This bread which wee breake, is it not the communion of the body of Christ?* And in this respect, this holy bread and wine are not onely signes representing Christ crucified; nor seales confirming our faith in him, but also effectuall instruments of exhibition, wherby the holy spirit makes an inward application of Christ crucified, to all that are his.

And herein stands our greatest comfort, for if wee had no more to do in the celebratiõ of this holy Sacrament, but to remember Christs death and passion: then certainly looking to it onely vvẽre sufficient to put vs in remembrance thereof: but when wee heare and see, that this bread which is his bodie, is giuen vs, and we are commaunded to take and eate it, vvhãt shall

shall wee thinke but that we are called to this high mercie, as to be partakers of Christ and all the benefits that flow from his death. The Lord dooth neither deceiue vs with words, to bid vs take when hee giues nothing: neither calleth he vs only to a communion of naked bread and wine, farre be it from vs to thinke so basely of this holy Sacrament. Certainly, he that with any measure of light and grace, will ponder these words of our Saviour, *take and eate, this is my body*; shall perceiue that there is heere a reall and effectuall exhibition made of the Lord Iesus, to the penitent and beleeuing receiuer.

And yet let no man thinke, that albeit the breaking and giuing of the bread be the cōmunication of Christs body, that therefore the bread is transubstantiate into his bodie, or that euery one receiues the bodie of Christ who receiues the bread: for there is great difference betweene cōmunication and acception on the part of

Yet Christ is not receiued of euery one who receiue the bread: for there is a great difference betweene cōmunication and acception.

The wicked
eate not
Christ in the
Sacrament.

Ioh. 6, 14

Aug in Ioan.
cap. 6. Tract.
26

God. In this Sacrament there is indeede a communication and exhibition of Christ: but on the part of the vnbeleeuing receiuers it failes for fault of acceptation; because they haue no faith whereby to receiue him, nor a purified heart, wherein to lodge him. It is therefore a vile error also of the Papists, who affirme that the wicked in this Sacrament eate Christ, but to their damnation: It is contrary to the Word of God and reformed antiquities: for, *Woofoener* (saith Christ) *eateth my flesh, and drinketh my bloud, hath eternall life, and I will raise him up at the last day.* *Sacramentum quibusdam ad vitam, quibusdam ad exitium, res verò ipsa cuius est sacramentum, omni homini ad vitam, nulli ad exitium. Item, Qui non manet in Christo, & in quo non manet Christus, procul dubio non manducat spiritualiter carnem, nec bibit sanguinē eius, licet visibiliter premat dentibus Sacramentum sanguinis & corporis eius.* The wicked who belecue not, may with *Iudas eate Panem Domini, non panem Dominum.*

Domīnum. The bread of the Lord, but not the bread which the Lord himselfe is to his worthy receiuer.

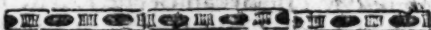
Of all this, then it is euident, that this banquet is most heauenlie, and excellent, wherein as there is no lesse offered then Christ Iesus, so no lesse is refused by them who refuse to communicate: they proclaim by their deed (if they continue in it) that they haue no portion in David, neither inheritance in the sonne of Iſſai.

But now we leaue them, and returne to speake as wee promised, of that triall, which they who mind to communicate, are to take of themselves.

They refuse
a great gift,
who refuse
to commu-
nicate.

2. Sam. 20, 1

CHAP.



CHAP. IIII.

The second part of the precept commands triall before we cōmūcate. The Lord wil not that this table be a snare to vs, as was Absaloms to Ammon. Banquettters at this table should be holy persons.

L Et a man therfore trie himselfe. This Particle (*therefore*) is a relatiue to that which went before: since there is a daunger (will hee say) and many care and drinke vnworthily, therefore take yee heede how yee come: he saith not simply, let a man eate, but *let a man trie himselfe, and so let him eate.* This warning then of the Apostle, stands in the entry of this holy action, like that Cherubin armed vvith a sword in the entry of Paradise: yet not to hold out the Sonnes of *Adam*, but only to terrifie vs, that wee presume not to draw neere without sanctification. And here in dooth our Lord Iesus discover his wonderfu'll loue towards vs; who before he inuites vs to eate and drinke at
his

Gen. 3, 24

his Table, doth firſt of all inſtruct vs how wee ſhould doe it. *Absalom* called his younger brother *Amnon* to a banquet onely of purpoſe to ſlay him, hee prepared delicate meate and drinke abundantly for him, but concealed the danger. It is not ſo with our elder brother, hee calls vs here to a banquet, not of purpoſe to ſlay vs, but to ſaue vs; he is no way willing wee ſhould make this Table a ſnare to trappe our ſelues to damnation, which he hath ordained as a meane of our ſaluation: and therfore before hand forewarnes vs of the danger, that we may eſchew it.

It is pittie to ſee how the great multitude runne to this holy Sacrament without triall & examination of themſelues, and all becauſe they heare of a bread of life; which here is exhibited to the Communicants at this holy Table: it is very true that great things are exhibited heere indeed, but thou ſhouldeſt firſt of all enquire of thy ſelfe, who art thou? what intereſt thou haſt in this Communion? and whether

or

Hag. 2. 14

2. Kin. 7. 2

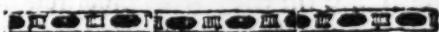
or no thou be one of those to whom these holy things do appertain? for if thou in thy person be a profane & vn-sanctified creature, thy touching of these holy things may defile them, and make thee guiltie of the contempt of them, but shall not benefit thee; yea, a greater curse then that vvhich *Elisba* pronounced on the vnbeleeuing Samaritane Prince, shall light vpon thee: thou shalt see the Table of the Lord, and heare of the plentie of the bread of life therein communicated, but shalt not eate of it: *Let a man therefore trie himselfe, and so let him eate of this bread and drinke of this cup.*

Luk. 11. 38

For as this Sacrament is an holy and excellent thing, so should they who celebrate it, bee holy and separate persons. It should not bee receiued with common hands, that is, with earthly hearts and vn-sanctified affections: The Pharises would not eate their common meate with vnwashed hands, and that was but superstition: but here to wash before we eate, both our hands and our head

head with *Peter*; yea, to wash (as *Jeremie* exhorts vs) our hearts from our wickednesse, is deuotion and good Religion, both commended and commaunded by the word of God: otherwise fearefull is that warning of our Sauour: *If I wash thee not, thou shalt haue no part with me. To the vncleane all things are vncleane, for euen their consciences are defiled.*

Ioh. 13. 9
Iere. 4. 14



CHAP. V.

Vnreuerent handling of holy things hath neuer been left unpunished. The Lord will not shew his presence without preparation. The excellencie of this Sacrament, and an exhortation to come vnto it with reuerence.

THe Lord hath neuer suffered unpunished the vnreuerent looking to, or handling of the holy signes of his presence. The m^c of *Bekehemesh* lookt vnreuerently into the Ark, & the Lord slew fiftie thousand of them. *Uzza* tou-

1. Sam. 6

1. Sam. 27

Exod. 12, 48

Exod. 12, 6

Exod 19, 9

touched vnreuerently the Arke, and
 the Lord inlike manner Brooke him
 instantly to death; *Abimelech* wou'd
 not giue to *Dauid* the hallowed bread
 of proposition, but conditionally, that
 the young men who were with him
 vvere sanctified. No vncircumcised
 man might eate of the paschall Lamb,
 vnder paine of death, and such as were
 circumcised, beeing vncleane, ought
 to abstaine till they were cleansed ac-
 cording to the law; yea, such of them as
 were cleane, did not eate without foure
 dayes preparation, for the Lord com-
 manded them to take the Lambe the
 tenth day, and not to slay it till the
 fourteenth day at night, that all the
 space betweene, they might the better
 prepare themselues to that holy actiō.
 Neither vwill the Lord any other way
 be familiar with vs, except we be sancti-
 fied. Before the Lord came downe on
 Mount Sinai to giue his law to Israell,
 he appointed them three daies of pre-
 paration, wherein to sanctifie them-
 selues. The Lord appeared to *Moses* in
 the

the fiery bush, but reuealed not his will vnto him, till he put off his shooes: I will be sanctified (saith the Lord) in all that draw neere vnto mee. The Lord wil not take a wicked man by the hand, nor haue fellowship with the Throne of iniquitie: his eye is so pure, that hee can behold no iniquitie. Vnlesse wee put off our worldly thoughts and sinful affections, wherby we haue trod in the vnclean waies of sinne, it is not possible that the Lord can bee familiar with vs.

Exod 3,5

Abac. 1, 13

All these stand vp as examples, warning vs to draw neere to this holy action in assurance of Faith, sprinkled in our hearts, from an euill Conscience: Heere is a Sacrament more excellent then the Pasfeouer; here is bread more holy then that Shew-bread; heere are the tokens of Gods presence more glorious then the Arke; here the Lord commeth downe, and saluation vnder his wings: not to sound by Angels the precepts of his Law on Sinai, but to seale vp by his Spirit the promises of his

1. Cor. 11

Mat. 22, 13

Lam. 3, 14

1. Sam. 7, 4

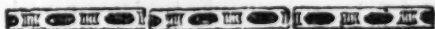
Gen. 33

his Gospell to the inhabitants of Sion; shall wee then presume to come to this holy Table without sanctification? or if wee will, may we not looke assuredly for iudgement? The Corinthians were stricken with death & sundry diseases, because they discerned not the Lords body: & that which is most fearefull of all, he that came to the marriage wanting his wedding garment, was hee not taken from the banquet Table, and cast into the place of vtter darknesse? and shall wee look to escape the like iudgement, if we fall into the like contempt of God?

Prepare thy selfe, oh Israell, to meet thy God: let vs search and trie our waies; let vs lift vp our hands with our hearts vnto God in the heauens. *If we bee this day come to the Lord with our heart, let vs put away our strange gods (which are our sinnes) from among vs: let vs with Iosephs brethren make ready our presents: sith we haue no better thing then our heart, let vs sacrifice our hearts to the Lord, and that in the best*

best estate that wee can possibly get it ;
 for the Lord our God is a great king.
Cursed is he that bath a male in his flock,
and voweth and sacrificeth a corrupt
thing to the Lord. Beware therefore wee
 offer not that which is lame and torne
 to the Lord, a diuided heart, a halting
 heart betweene two. An vnpenitent
 heart, is neither a meete sacrifice to of-
 fer vnto the Lord, nor a meete vessell
 wherein to receiue that holy thing
 which here the Lord offers vnto thee.

Mal. 1. 14



CHAP. VI.

Not to put new vvine into olde vessels.
Comfort for the tender conscience cast
downe with the sight of sinne after tri-
all: two sorts of trials: the one of things
perfect, the other of things vnperfect.
Daily triall most necessarie.

THe Apostle saith, that the brea-
 king of this bread is the Commu-
 nion of the body of Iesus, sith Christ
 is that holie thing, vvhich here is

1. Cor. 10

16

Ioh. 19. 40

Mat. 9. 17

2. Cor. 5. 17

Reue. 19. 9

comunicated, take heed how we make readie the heart wherein to receiue him. *Ioseph* of Aramathea, and the rest of those godly ones who tooke downe Iesus from the Crosse, wrapped his dead body in pure and fine linnen; what shall wee then doe with the liuing body of Iesus? shall not wee receiue it into pure, fine and well prepared hearts? *No man* (saith our Sauiour) *puts new wine into olde Vessels*: far lesse will any man put the ordinarie food of his bodie into vncleane, vnseasoned and vnsauory Vessels; but least of all should men presume with vnholly hearts & hands to meddle with things sacred & heauenly: here is new wine indeede, let vs not put it into old vessels: here is heauēly Māna, let vs not receiue it with earthly hearts: *Every man that is in Christ should become a new creature*: If wee bee those blessed ones who are called to the participatiō of the Lambs supper, then shall it be graunted to vs to bee arayed with pure and fine linnen & shining; which is the righteousness of

of the Saints. The Lord vouchsafe this grace vpon vs, sith hee hath made vs partakers of the heauenly vocation, and called vs to the mariage of his son; that we receiue not so excellent a grace in vaine, but it may be vnto his seruants according to his word.

And now before we enter to speake of this tryall, least the tender consciences of the Godly, by reason of that which I haue spoken should bee discouraged and cast downe vvith the sense of their owne vnworthines, which at all times is great in their eyes, but greatest when by triall they look most narrowly vnto themselves: wee haue therefore to consider that there be two sorts of tryals; one whereby a thing perfect is tried in such sort, that it is not made better, but found to be that which it is, and vvith this kinde of triall man is said to trie the Lord and his Word. So speakes the Lord by *Malachie*: *Proue me and trie me now, if I will not poue you out a blessing without measure.* By this tryall if a man fall to

Mal. 3

Psal. 19. 7

Psal. 12

Mal. 3. 3

The triall
here com-
manded, is
a searching
out of our
imperfec-
tions.

try the Lord, hee shall finde him such as hee is, true, constant and faithfull, to performe that which he hath spoken; or if any man will enter and try the word of the Lord, hee shall finde that the law of the Lord is perfect, no drosse in it, but like siluer fined seauentimes in the fire. There is againe another triall, whereby things imperfect are so tryed that they are made better; and at the length perfected: and hereby God tries man, for so hee speaks by the same *Malachie*, *The Lord will fine the sonnes of Lewi, and purifie them as gold & siluer, that they bring offerings to him in righteousness.* And with this triall also man tries himselfe, searching out his iniquities that hee may forsake them: and this triall tends indeede to a perfection at the last, but stands rather in a finding out, and forsaking of our imperfections, then in any present perfection. And of this tryall the Apostle meanes here: so that this precept doth command vs to search out our iniquities, & to depart from them; but

but doth no way import that we should not communicate at this Table because that new tryall discouers to vs new transgressions ; for wee come not here as men without sin , but as poore and miserable sioners , seeking the Sauiour of the world , knowing that *hee came not to call the righteous, but sinners to repentance.*

Luke 5. 32

Thou then, who after examination shalt finde thy selfe a miserable and yet a penitent sinner, say not with *Peter*, *Lorde depart from mee, for I am a sinfull man*, but so much the rather goe to him and cry with *Danid*, *Haue mercy on mee O God, and according to the multitude of thy compassions, put away mine iniquities* : for it is a true saying : *Christ came into the world to saue sinners.* Stay not thou therefore backe from him, because thou art sinfull ; on- ly trie if thou bee weary of thy sinnes : for wee are sure, that a sinne discovered by triall , and cast out by repentance will neuer condemnevs : *Wash you* (saith the Lord) *make you cleane, take away the*

Luke 5. 8

Psal. 51. 1

1. Tim. 1. 15

Esa. 1. 16

Bernard in.
cant. ser. 23

Rom. 7

Mat 11.29

euill of your workes from before my eyes:
and then though your sinnes were as crim-
son, they shall be made white as snow,
though they were red as scarlet, they
shall be as wooll. *Omne quod ipse mihi non
imputare decreuerit, sic est quasi non fue-
rit*; euery sin saith the Ancient, which
God hath cōcluded not to impute vn-
to mee, is as if it had neuer beene. If
therfore in thy consciencethou feelst
thy sins an heauy burthē vnto thee vn-
der the which thou sighest & groanest;
and whereof thou earnestly desirest to
be releued, crying with that holy A-
postle, *O miserable man that I am, who
shal deliuer me from this body of sin?* then
goethou to the Lord Iesus, for surely
thou art one of those, whom he is seek-
ing: he came into the world to saue thee
and the like of thee, lay thy burthen
vpon the backe of Christ, and hee shall
beare it, and take thou vp his yoake
which is easie, and his burden which is
light, *so shalt thou finde rest to thy soule.*
O happy exchange when we are taken
from the seruitude of sinne, and entred
into

into the seruice of Christ, when the burden of sinne that presseth vs downe is taken from our backs, and the sweete yoake of Christ that listeth vs vp is laid vpon vs : for albeit it be called a burden, yet it is such a burthen as easeth vs, & maketh vs lighter, like the wings of a Bird : *Quid enim leuius eo onere quod non solum onerat, sed portat omnem cui portandum imponitur?*

Where for our further comfort, let vs consider what manner of guesstes those were, whom the great King commanded to bring into his banquetting house, euen the poore, the maymed, the halt and the blind. Take heed vnto this O thou that art disquieted in minde, & wounded in spirit with the sense of thy infirmities; the Lord is gracious & ready to shew mercie : *Hee will not breake the bruised Reed:; nor quench the smoaking Flax*, he will not despise thee because thou art weake, but bidst thee come to him that he may heale all thy infirmities : art thou then poore and destitute of spirituall Grace in thy
V 4 feeling?

Per epi. 72

Banquet-
ters there,
were the
poore, the
maimed, &
the blinde.

Mat. 22

Mat. 12. 20

Esay 41. 3

2. Cor. 8. 9

Luk. 5. 31

Psa. 146. 8

feeling? turne thee to Christ, who being rich became poore for thy sake, that thou in him mightest bee made rich. Art thou weake and diseased? remember they who are whole need no Physition, but the sicke, and that it is the glory of this excellent Physition to cure diseases otherwise incurable: *quid enim tam mortale quod Christi morte non sanetur.* Art thou lame, and complainest that thou canst not with *Dauid* runne the way of the commandments of God? yet endeavour to halt forward with *Iacob* vnto Canaan, and to creep to the Lord Iesus, as one of his little Babes praying vnto him, *O Lord that raisest vp the crooked, I beseech thee to order my goings aright, and to stay my steps in thy pathes, that I slide not any more as I haue done.* And thou who lamentst thy blindnesse, and the weake measure of thy knowledge now in this time of light (alas) as we haue all more then cause to complaine, that by our own default, the eyes of our vnderstandings are not lightned, and we haue so little

little insight into the riches of that glorious inheritance, & rich mercies manifested to vs by the Gospell, in comparison of that wee might haue had. *If with the Angels wee had beene desirous to behold them, surely in regard of time, we should haue beene teachers, yea the meanest inhabitant of Ierusalem should haue beene as Dauid, and Dauid as the Angell of God: but we are become such as haue neede that the principles of God should be taught againe vnto vs, yet must we not despaire, but goe to Iesus, who giueth sight to the blinde, and pray to him: Lord open our eyes that wee may see the wonders of thy law. Let vs goe to this Table, stand and crie with those two blinde men: Iesus the Sonne of Dauid haue mercy on mee. O Lord enlighten mine eyes that I sleepe not in death.* Comfortable then is that message sent by the Lord Iesus to the Church of Laodicea, *I know that thou art miserable and poore, and blinde, and naked, yet I counsell thee to come to me: I haue the fine gold that wil make thee rich,*
I

1. Pet. 1. 12

Heb. 5. 12
Zach. 12

Psal. 146

Psal. 119

Psal. 113

Reue. 3. 18

Ephes. 3. 20

This triall
is not that
daily and
ordinary
triall requi-
red in all
our actiōs.

I haue the white raiment to couer thy filthy nakednesse : I haue the eye-salue, that will open thy eyes. Let vs not therefore hearken to the voice of our infidelitie against so cleare testimonies of the word of God ; neither so looke on our miseries, that we turne our backs vpon Gods mercies, but rather let our miseries chase vs to him, who of his abundant mercy, is able to fulfill all our necessities, about all that wee can aske or thinke.

But now to returne and speake of the triall here required : wee must consider that as this action is not a daily action, so it requires a tryall about our daily triall : as for our daily and ordinary triall, in it wee are bound to examine all our actions in the court of Conscience, that we may call our selues to account : *Not concealing the iniquity of our bosome, as Adam did, but iudging our selues that wee may not bee iudged of the Lord.* And this triall without a daily losse cannot be neglected ; for since wee are subiect to so many changes, that

that euen the iust man falleth seauen times in the day, and no man knoweth the errorrs of his life ; wee haue great neede by daily consideration to view the state of our consciences, & to looke into the course of our life ; whether or not it bee such as will lead vs vnto that end whereat wee should be. Such profit found godly *Dauid* by the examination of his wayes, that hee prayled the Lord, *who gaue him counsell, and made his reynes to teach him in the night.* And hee acknowledged it a speciall meanes, whereby many times hee was reduced into the way of life, when hee had wandred from it. *I haue considered* (saith hee) *my vvayes, and turned my feete vnto thy Testimonies.* As *Dauid* learned this from God, so doth hee recommend it vnto vs, that morning and euening we should examine our selues, as a most profitable meanes to nourish that holy feare in vs, whereby we keep our sinne, when wee are tempted to it ; or cast out sinne when wee haue once conceiued it : for this holy feare is,

Innocentia

Ps. 119. 13

Ps. 116. 7

Ps. 119. 59

Cyprian. 2

Epist. 2

Psal. 4. 4

Psa. 73. 13

Miserable
is their e-
state, who
liue with-
out daily
triall.

Innocentia custos: tremble therefore (saith hee) *and sinne not, examine your hearts upon your beds, and be yee still.* Againē, he protests that euery day hee was punished, and chastised euery morning: that hee daily cleansed his heart, and washed his hands in innocency. Euerie day of our life wee contract some new debt of sinne, and wisdomē craues that euery day wee should seeke a discharge thereof. As wee cannot liue without daily food, farre lesse can wee liue without daily mercy; and therefore our Sauour who in the one Petition taught vs to pray, *Giue vs this day our dailie bread,* in the next hee taught vs also to pray, *And forgine vs our sinnes,* that no day should goe by vs, without examination of our selues, and crying of God mercy for our sinnes.

But here commeth to bee lamented the senselesse stupiditie of this generation: in all their affayres they vse consideration, & bring to account and reckoning their whole busines with men; but as touching their conuersation towards

towards God, and the state of their consciences, and whether or no they be translated from Nature into Grace, there are they so carried away by presumption, that they leave no place to the examination of themselves, but proclaim peace to themselves, though there be no peace; blessing themselves in their hearts, albeit God (in their hearing) pronounce them and their actions accursed in his Word. They are wise like *Achitophel*: hee put his house in order, but not his soule in order; wise in things perishing concerning this life, there they oversee nothing; wise enough in their generation, but fooles concerning things pertaining to life eternal: for they suffer a daily debt to run on vpon their soules, which at length shal over-charge them. A count that is long over-passed, in the end becomes difficult to be finished, and hee who long hath lived in darkenesse, if yee bring him to the light cannot hold vp his eyes to looke vpon it, but is forced to cast them downe toward the ground:

They are like *Achitophel* who put his house in order, but not his soule.

2. Sam. 7. 1

2. 3

Ier. 2. 19

Psa. 90. 8
Psa. 50. 21

But a singular & extraordinary triall is required before communion.

ground : euen so shall it bee with him who suffers his debt of sinne to multiply. and the reckoning of his transgressions to runne on, in the ende *his owne wickednesse shall reprove him.* The Lord shall draw him out of his lurking holes, and bring him out of the darke chambers of his imagination : and as now his secret sinnes are set in the *light of Gods countenance*, so then shall the Lord set them in order before him that did them. Hee shall manifest his inward thoughts to the light, and present him naked vnto iudgement : and then with what confusion and astonishment, with what trembling and blacknesse of face, shall hee that was prodigall of the time of grace, living in his sinnes a contemner of God, come forward vnto iudgement ? And this may serue to awake vs to the daily triall and ordinarie examination of our hearts.

As for this action, it is not ordinary, and therefore requireth a singular and extraordinary triall, farre aboue that which euery day we are to take of our selues :

ſelues: for if (as I ſaid) the Iewes had assigned to them the ſpace of ſoure dayes for preparation before they ate their Paſſeouer, what ſhall we doe that haue to celebrate a more excellent myſtery? they ſearched diligently euery corner of their houſe to ſee that no leauen were in it, but more diligently ſhould wee ſearch euery corner of our hearts, that no knowne leauen of wickedneſſe & malitiouſneſſe be left in it, which wee haue not purged and caſt out by repentance: Then ſhall wee find that euery new ſight of our ſelues ſhall diſcouer a new corruption; for the heart of man, is a great deepe, and deceitfull aboue all things; many Chambers of corruption are in it. If wee haue entred into one, and ſeene the abominations which are there, thinke not for that we haue entred into all. No doubt the Prophet *Eſay* knew before that hee was a ſinfull man, but a new viſion of the Maieſtie of God brought him to a deeper inſight of his owne vncleanneſſe, and made him to cry out, *Woe is*

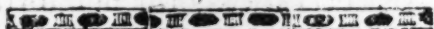
mee,

Every new
ſight of
our ſelues
diſcouers
new cor-
ruption.

Esay 6.5

Job 42.6

me, for I am undone, because I am a man of polluted lips, and mine eyes haue seene the King, the Lord of Hostes: I haue seene (saith Job) the Lord, therefore doe I now abhorre my selfe. And this I speake, that none of vs thinke a new trial vnecessary, but that euen ye who through grace haue bin accustomed euery morning to chastice your selues, and euery euening to examine your hearts in your beds, may be warned: to you also belongeth this precept, *Let a man trie himselfe, and so let him cate.*



CHAP. VII.

What a laborious worke is enioyned a man when hee is commaunded to try himselfe. Two things necessarie for this tryall: First, the Spirit of God: Secondly, the Word of God. Many try themselves by wrong rules, and are so deceived.

WHich shall appeare more evidently, if you ponder this precept

precept, *Try thy selfe*: it is a restlesse and laborious worke that here is enioyned to thee, thou art set to a task which may hold thee exercised all the dayes of thy life. The Lord by this precept will haue euery thing that is in man brought vnder examination. Man as hee is the workmanship of God is euery way so meruailous, that no meruaile the Philosophers called him a little world. *Augustine* in his estimation accounted man a greater miracle then all the miracles that euer were wrought among men: but as he is peruerterd by sinne, and become the workmanship of Sathan, hee is so fraughted with iniquitie, that *Saint Iames* calls one member of his body *a world of wickednesse*: and if in the tongue onely, which is but a small member of the bodie, there is so much wickednesse, that the Spirit of God who giueth names to things as they are, calleth it a world of wickednesse, what shall we think of the rest? what bottomles depth of iniquitie must there bee in the fountaine,

James 3.6

X

when

Four
bands of
cogitations
which op-
presse the
minde.

when there is so much in the streame?
and therefore I say hee had neede to be
full of eyes within and without, that
will practise this precept of the Apo-
stle, *Let a man trie himselfe.*

For if yee shall begin to take a view
of your minde, and consider how farre
it is enlightened, and what natural dark-
nesse yet remaineth in it; how many
bands of strange cogitations at severall
times sojourne in it; some flowing
from the loue of the World, and her
deceitfull pleasures, intending to steale
our hearts after them: some from the
roote of concupiscence, and her inor-
dinate lusts, that oftentimes violently
oppresse vs: and some from the roote
of bitterness, raising wonderfull com-
motions and perturbations within vs,
reeling to and fro by courses in our
swelling and restless minde, raging
like waues of the Sea, carryed with fu-
rious windes, besides infinite armies
of other vaine and idle cogitations,
whereof wee cannot tell from whence
they come, or whither they goe: And

if

if from the minde wee proceede to the heart, which is the ſeate of the affectiones, & take a particular view of them, how our loue and our hatred, our feare and our confidence, our ioy and our griefe, our care and our contentment are renewed and framed according to that word which is the rule of righteouſneſſe: And if againe, yee goe to trie the affectiones, and ſee how the members of your bodyes are imployed as weapons of righteouſnes in the ſeruiſe of God: if yee haue made a *Couenant with your eyes or not*, that they regard not vaniry, or if negligently yee let them ſtand open as windowes, at the which death enters euery moment into your ſoules: and if yee haue learned to *take heede to your lips that yee ſinne not with your tongue*; if yee ſhall alſo take a time to conſider the ignorances of your youth, and finnes of your old age: if I ſay, yee looke vnto all theſe which yet are few in regard of many moe wee haue to looke vnto, what ſhall appeare but a new found world of wickedneſſe

X 2

diſcouered

Rom. 6

Iob 31.1

Pſa. 39.5
Man being well tryed ſhall appeare a new found world of wickednes

Psa. 19. 12

Iere. 9. 1

Esa. 58. 15

Psal. 6

discovered vnto thee? which most iustly may make thee ashamed, and compell thee to cry out with *Dauid*, O Lord who knoweth the errorrs of his life? Lord cleanse mee from my secret sinnes, and keepe mee from presumptuous sinnes, that so I may be made cleane from much wickednes: yea, thou shalt wissh with *Ieremie*, O that my head were full of water, and mine eyes fountaines of teares, that all the whole day long I might with *Ezekiah* recount my sinnes in the bitterness of my heart, and all the night cause my bed to swim, and water my couch with teares, for the manifold transgressions, wherewith I haue offended the Lord my God.

And now because this triall of our selues is so necessary, let vs heere remēber that there are two things without which wee cannot profite in this worke of triall. The one is the spirit of God: the other the word of God. As for the first, man by nature is so blinded with selfe-loue, that hee accounts his owne deformitie beautie, and his bondage libertie: what viler bondage

bondage then the seruitude of sinne? *O quam multos dominos habet, qui vnum non habet* (said Ambrose?) and yet man vnregenerate counteth it his libertie to liue vncontrolled in the seruice of his lusts, to doe what hee will: what libertie againe so excellent as to be the free-man of God? *seruire Deo est regnare*: and yet foolish man accounts the obedience of Gods Law (which is the lawe of libertie) a seruitude, and the Commandements of God hee esteemes as bonds, wherwith he will not be bound: walking the footsteps of other Rebels before him, hee cryes out, *Let vs breake their bonds, and cast their cordes from vs.* It was not the disease of the Laodiceans onely to account themselves happy when indeede they were miserable, it is the naturall disease of all the sons of *Adam*; for euerie mans way seemeth good in his owne eyes. A pitifull blindnes, that death should raigne ouer man, and man not feele it; that strange Lords who can claime no right vnto him, should tyrannize ouer

X 3

him,

Psal. 2. 3

Reue 3

Prou. 26. 2

Ezec. 8.9.

him, and hee not endeauour to withstand it; and that Sathan should leade him away into Captiuitie bound with chaines, euen the cords of sinne, blinder then *Zedekiah*, hauing his eyes pulled out, and man should not lament for it. *But where the spirit of the Lord is, there is libertie and freedome*, there is a knowledge and detestation of sinne, and a sighing to God for deliuerance from the bondage. The Prophet *Ezechiel* could not see the abominable idolatries of the house of Israell, till the Lord taught him to digge through the wall; but wee shall be farre lesse able to see the vile abominations that are in our owne hearts, vntill the spirit of the Lord digge through and demolish that thicke and hard wall of induration, that naturally hideth vs from the sight of our sinnes, and keepeth vs in blindness vnder Sathans bondage.

The other thing whereby we are to proceede in this tryall, is the word of God; for euerie thing that is imperfect, must be tried by another, not by it selfe.

Gold

Gold is tryed by the fire & touchstone, the waight of a thing is tried by the balance, and the spots of the face are tryed by the glasse: thus euery imperfect thing that is tryed, is tryed by another, not by it selfe. As for the law of God it is a most perfect rule, by which God will haue men and their actions tryed; but it is to be tryed by no other then it self. If any man wil try scripture, hee must with the Nobles of *Berea*, try it by the scripture. So then the word serueth vnto vs as a touchstone for our tryall, as a glasse for discouerie of our spots, and as the balance of the sanctuarie wherein wee must be waighed: in the last day the secrets of all harts shall be iudged by the Gospell, and therefore it were good that in time wee did iudge our selues by it. Some trie themselves by it, some try themselves by themselves, supposing they are such indeede as they haue conceived themselves to be: some againe measure themselves by others, specially vvith such as in their opiniō are behind them, not with

Euery imperfect thing must be tried by another then it self.

Act. 17. 11

Rom. 16

Luke 18. 11

such as in light and grace doe farre excell them, like that Pharisee, who when hee came to examine himselfe before God, thought he was good enough because hee was not like the Publican, wherein hee was also miserablie deceived; for suppose he spake the truth, yet spake he ignorantly, as *Caiaphas* said, that *one ought to dye for the people*: hee was not like the Publican indeede, the Publican was much better then hee; for he came to the Temple humble and penitent, and went home to his house iustified, whereas the Pharisee puffed up with a conceit of his owne righteousnesse, and iustifying himselfe, went away out of the Temple more guiltie then he came. In the trial therefore of thy selfe make not thy neighbours disposition thy rule, least thou in like manner be deceived.

How wee
may profit
by comparing
our
selues with
others.

And yet if thou wouldest profit by the example of others, remember it is a great folly to thinke that thou art religious enough, because in Religion some are behind thee, and not rather to be

bee displeased with thy wants, when thou seest so many before thee, enriched aboue thee in all spirituall grace, and haue profited more then thou in the mortification of their sinfull lusts: ha-
 uing out-run thee further in the way of Gods Commandements, then that o-
 ther Disciple out-ranne *Peter* vnto
 Christs Sepulchre, to learne his Resur-
 rection. It is pittie that the Sonnes of
 men in worldly things can looke to
 those who are aboue them, thinking
 they haue little because they haue not
 so much as others, & yet in spirituall
 things they should looke to others, that
 are inferior to them, and so easily stand
 content with the little beginning of re-
 ligion they haue, because there be ma-
 nie who in their iudgement haue not
 so much; whereas certainly if we could
 try our selues by the right rule, wee
 should finde that as yet wee are farre
 from that which wee should bee, and
 therefore haue more neede then that
 holy Apostle, *so forget that which is
 behinde, and indoeuour our selues so that
 which*

Iohn 20

Phil. 3.4

vvhich is before: following hard towards the marke for the prise of the high calling of God in Christ Iesus.

It is not enough that Pastors & elders try vs: wee must trie our selues.

1. Cor. 3. 11
Eccl. 37. 14

Wee haue therefore here yet further to obserue, that seeing the Apostle commands vs to trie our selues, wee think it not enough that others trie vs, and giue vs their approbation; we must also trie our selues. The Pastors may trie thy knowledge, and thinke it good enough, thy superiors may try thy conuersation, and find it vnreproueable of man: but thou must try thy owne conscience, *for no man knowes the things of a man saue the spirit of man; the minde of a man will shew him more sometime then seauen watchmen that are in a Tower,* When this Sacrament was first instituted, there were twelue who communicated with the Lord Iesus, and one of them was a Diuell, and a traiterous hypocrite: the remnant knew him not, & therefore could not reprove him, but that made not *Iudas* the better man, yet the fault which man could not finde out, the Lord discovered it: *One of you*

you (said he) will betray me. Thinke it not therfore enough, albeit vnchallenged of man, thou maiest sit downe at the Lords Table; remember the King will come, & take a view of the gueits; euen hee who is the God of the spirits of all flesh, and to whom the secrets of the heart are manifest. *Iosaphats* garment cannot hide *Achab* from him; he is not blinde like *Isaac*, that hee should bee deceiued to take one for another; therefore trie thou thy selfe, how thou comcest to this holy Table, whether as *Iohn* louing Iesus, and beloued of him, or as *Iudas* betraying Christ, and accursed of him: for as Christ foretolde them, that one of them vvas a Diuell, so the Apostle hath foretolde vs, that many will eate and drinke vnworthily at this holie Table; who they are wee know not, yet are they knowne to the Lord: let euerie one of vs strue to purge one, euery man try himselfe, and wash his heart from his wickednes, and so shall wee bee all cleane; let euery man aske for himselfe with the disciples,

Other men cannot know whether thou come to the Table as a *Iohn* or as a *Iudas*.

Let euery
man there-
fore aske
for himself
Is it I Lord?

disciples, *Is it I Lord?* am I one of them that comes to betray thee? to crucifie thee againe, & to tread the bloud of the new Testament vnder my feete? let vs neuer rest till we haue gotten the Lords certificate in our consciences, and that after due triall of our selues wee come not as Hypocrites, vnpenitent and vnbelieuing Atheists, but as diseased and poore sinners, to seeke the Lord Iesus the Sauior of the world: for if we do so, then shal we get that answere which the Angell gaue to the two *Maries*, Feare not ye, because ye seeke Iesus who was crucified: we shall eate at this Table & be satisfied, and shall go away not without feare indeed, but hauing our feare tempered with great ioy, because vvee found the Lord.

We should
try our
selues, and
not other
men.

And lastly, let vs remember that the Apostle commaundeth vs to try our selues, and not to trie other men. It is a corrupt custome of men at these times of holie Communion to sift the conuersation of their neighbours and brethren, more narrowly then euer

Laban

Laban searched *Jacobs* stufte, to see if hee could finde any thing wherewith to charge him; and this they doe, not of a heart to forgiue (which were commendable) but of purpose to seekethe vttermoſt recompence & ſatisfaction for ſmalleſt offences don againſt them, and ſo where they ſhould caſt open the doore of their hearts to the King of glory, and prepare in the deſart a path for our God, by making low that which is high within them, & making ſtreight that which is crooked; by the contrary they ſtop all the paſſages and wayes of Gods accelle vnto them: for now their affections are exalted ſo high by pride againſt God, that they deſpiſe the counſell of his word: crooked they were before, but more crooked now: they liued without loue before and diſſembled it, but now are not aſhamed when God calleth them to the Table of loue, plainly to profeſſe with rough and fierce ſpeeches the hatred of their hearts; they put off that which the Apoſtle commaunds them to put on, as the

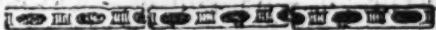
This re-
prooues
them who
before
commu-
nion try
faults done
to them
more then
ſins done
by them.

the Elect of God; namely tender mercy, humbleness of minde, meekenesse and long suffering: they insist to search out the sins don against them by men, and ouerpasse the sinnes by themselves done against God; *Louers of themselves more then louers of God.*

Leu. 19. 17

I grant indeed, it is a point of Christian duty to admonish our brethren of their sinnes, if it bee done in loue: for so wee are commanded. *Thou shalt not hate thy brother in thy heart, but shalt reprove him.* It is hatred and not loue for the father to spare correctiō, or the brother to spare admonition to his brother in his sins. I confesse in like manner, that he who hath offended is bound to reconcile himselfe vnto thee before hee offer his sacrifice to the Lord; but in case that hee neglect to doe it, yet standest thou bound and obliged to forgiue him, and to take heede that thou despise not so great a saluation offered by the Lord, because another dischargeth not that brotherlie dutie, which hee ought vnto thee. As another
mans

mans faith will not iuſtifie thee, ſo another mans ſinne will not condemne thee; and therefore mourning for that which wee cannot amend in others, let vs chiefly attend to our ſelues, as wee are here commanded.



CHAP. VIII.

The points of preparation are two: Firſt, that wee lay aſide our olde ſinnes: Secondly that wee put on the new Chriſtian diſpoſition, conſiſting in three things: Firſt, that towards God we be holy and heauenty minded: Secondly, that towards our neighbours wee be louing: Thirdly, that wee be ſober and little in our owne eyes. The comfortable fruite ariſing to vs at this holie Table.

BVt now leauing to ſpeake any more of this triall generally, wee enter to ſpeake of the particular points of this triall. The whole triall and examination required in thoſe vvho are
to.

Zach. 3

Epho. 4

2. Cor. 6. 14

Rom. 13. 12

to the banquetters at this holy Table, I reduce to these two: the first is, that we try our selues whether or no with *Ioshua* wee haue cast away our filthy garments, that is, if wee haue cast off the old man, which is corrupt through deceiueable lusts. And next, if we haue put on our marriage garment, that is, put on the new man, *which after God is created in righteousness and true holiness*. First of all therefore we must take paines to remoue the impediments that may hinder our Vnion with Christ, that wee come not to this Table (as *Iudas* did) with our olde sinnes, hauing that lodged in our hearts, which wee dare not present vnto God: for seeing no man will sit downe at the Table of his enemy, what great presumption is it in vs to sit downe at the Lords Table, as long as our sinne vvhich is the cause of enmity is not remoued? *There can be no communion betwene light and darkness*. Let vs therefore be changed from that which we are, let vs cast away the workes of darkness, and be renewed

in the spirit of our minds, if so be wee desire to be vnited with the Lord: hee is the holy One of Israell, God blessed for euer, in whome there can be no shadow of alteration; so that of necessitie the change must be vpon our part.

It is written of the Lionesse, that hauing had commixtion with the Leopard, shee washeth her selfe in water before shee company againe with the Lyon, that so hee should not by sent discernie her adultery. And *Basil* in his *Hexameron* writes, that the Viper a most pernitiuous kinde of Serpent, before her copulation with that Sea-fish called *Muræna*, doth first vomit and cast out his venemous poison: thus the beasts in their kinde (so farre as they can) do reuerence one to another, to teach man that hee is worse then a Beast indeede, except hee cast off the filthy slime of his olde sinnes, that hee may be ioyned with the Lord: for by nature wee are more adulterous then the Lions, (for what is the vanity after which wee haue not gone a whoring?)

Iam. 1. 17
Otherwise
no communion
with
the Lord.

*Basil. Hexa.
Hom. 7*

Esth. 2. 12.

2. Cor. 12. 2

Without
diuor-
cement from
our olde
sinnes, no
marriage
with the
Lambe.
Psal. 45

more venomous also wee are then the Viper, full of hatred, malice, enuie, debate, and therefore haue neede to vomit out our iniquities by repentance, and to wash our selues in that fountaine opened to the house of *David*. Before that *Ester* was presented to *Ahasuerus*, shee was purified by the space of twelue moneths, sixe moneths with oyle of myrthe, and six moneths with sweet odours: shall such reuerence bee done to mortall flesh, whose carcasle vvas shortly to bee made a prey to the wormes, and shall wee carry no reuerence to our immortall husband the Lord Iesus? shall wee take no paines to purifie our heart, that wee may be presented as a chaste spouse vnto him?

Let vs not deceiue our selues: except we forsake our fathers house, and our owne people, that is, except wee be deuorced from our old sins, wherein wee were borne and brought vp, it is not possible that the king shal haue pleasure in our beauty. Let vs call our deeds to examination before the tribunal of our

CON-

conscience let vs cast out the Cananites and not pittie them, that the peace of God may dwell with vs: let vs deliuer *Barrabas* to bee crucified, that Christ Iesus may liue in vs; vvhy shall these Serpents (I meane our crooked affections) bee nourished any longer in our bosome, which liue vpon our blood, and cannot liue except we die? Oh that wee could make this day a day of new diuision betweene vs and our old sins.

Neither must wee here thinke it enough to fight against our sinnes, but we must euery one of our selues make a particular inquisition of these domestique sinnes, and predominant euill afflictions that haue most of all oppressed vs: for there is none of vs all but wee haue in vs our owne Idoll, whereunto many times we do seruice, to the great offence of God. And albeit this narrow tryall of our sinnes shal discouer to vs a wonderfull discordance betweene our nature and the most holy law of the Lord yet let vs not be discouraged considering that wee are best in the

Not a general confession, but a particular inquisition shold be made of our sins.

2.King.21
39

1.Pet. 4

1.Cor.11.31

Psa.34.18

Iere.2.35
Esa.2.12

eyes of God, when wee are worst in our owne eyes, and most acceptable to him, when wee are most displeased with our selues. The Lord was moued euen with *Achab* his temporall humiliation: *Seest thou not* (said he to *Eliab*) *how Achab is humbled before mee? because hee submitteth himselfe before mee, I will not bring that euill which thou hast spoken in his dayes:* and will not then the Lord much more be moued with the true humiliation of his owne Seruants? No doubt, if wee cast downe our selues before the Lord, hee shall lift vs vp, if wee humble our selues hee shall exalt vs, *If wee iudge our selues we shall not be iudged of the Lord, for the Lord is neer vnto them that are contrite, and will saue such as are afflicted in spirit.* But if we come before the Lord in presumption of our minds, and not touched with the sense of our sins, then shall he execute that feareful threatning vpon vs, *I will enter into iudgement vnto thee, because thou sayst I haue not sinned: though thou wert high, & exalted like the*

the Cedars of Lebanon, & the Oakes of Bashan, proud and haughty in thy conceit, the Lord shall abase thee, & bring thee low, *for he is the Lord that resisteth the proud, & giveth grace to the humble.*

1. Pet. 5. 5

The other point of our triall and preparation, stands in putting on that three-fold Christian disposition; that towards our God wee bee holy and heavenly minded; towards our neighbours louing, righteous and mercifull; and as concerning our selues that wee be sober and lowly: for so the grace of God, vvhich hath appeared teacheth vs, *that wee should denie vngodlinesse and worldly lusts, and should liue godly, righteously, and soberly in this present world.* This is our wedding garment, *euen that pure, fine, and shining linnen, vvhich is the righteousness of the Saints.* A garment not partie coloured like Iosephs, but compact of many vertues & graces of Christ Iesus. These bee his badges and Cognisances, whereby wee are knowne to bee his: the putting on of these, is the putting on of Christ; for

Tit. 2. 11

Rev. 19. 8

Gen. 37. 23

Col. 3. 12

his grace translateth vs out of nature,
and transformeth vs into his image by
his owne spirit.

And first as concerning our dis-
position towards God, it should not
onely be holy (as I haue said), but also
heavenly: for since wee call him our
Father which is in heauen, wee must
see what heavenly disposition we haue
to goe after him: and whether wee be
weary of our absence from the Lord;
like *Dauid* wearie of his dwelling in
the Tents of *Kedar*, and desire with
the Apostle to remoue out of the bo-
dy, that wee may dwell with the Lord:
for heere is not the place of our rest.
The bell of our life vpon earth (except
it be the little taste of that hid Manna,
wherewith the Lord now and then
comforteth our soules in this barren
Wildernesse) it is but like the life of
that forlorne Sonne, who hauing bani-
shed himselfe from his fathers house,
was driuen so fill his belly with the
husks that were given to the Swine, &
oftentimes could not get them. Wee
haue

Psal. 120

Phil. 1. 23

haue experience enough of the vanity of worldly comforts, wherein there is no contentment : would to God wee could also learne with that prodigall son to bethinke our selues, & conclude to make home againe to our fathers house, *in whose face is the fulnesse of ioy* : surely the least of them that dwell in our fathers house haue bread enough, they are filled with the fatnesse of his house, and receiue drinke out of the ri- uers of his pleasures : what pleasure then should it bee to vs to liue herein this strange Land, where our soules are almost dead for hunger ?

Psa. 16. 11

There is no greater thankfulness that man can shew to the Lord, then to declare in his affection that hee cannot liue without the Lord, nor rest content so long as hee is absent from him. The Lord in the worke of creation neuer rested till he had made man : and man can doe no lesse of duty then passing by all Gods creatures to resolute with himselfe, I will neuer rest till I enjoy the Lord. The soule of man

Our soules
cannot rest
but in him,

Eccle. 2.3

Psal. 39.5

August.

should bee like that Dove of Noah, which being sent forth from the Arke, found no rest to the sole of her foote, vntill shee returned againe to him that sent her: and indeed without the Lord where can we rest? Goe thy way with Salomon and prooue all the goodnesse of the children of men, which they inioie vnder the Sunne, thou shalt finde it is but vanitie and vexation of Spirit. Whatsoeuer man cleaueth to beside Iehouah the true subsisting Lord, it is but a lying vanitie, which hath not in it that substance and certaintie which man imagineth, yea mā (without God) in his best estate is altogether vanitie, and his wisest actions are but a disquieting of himselfe in vaine. It is a godly saying of *Augustine*, which the word of God and experience taught him; *Fecisti nos Domine ad te, & semper inquietum est cor nostrum, donec requiescat in te*: thou madest vs O Lord vnto thy selfe, and our heart is euer vnquiet till it rest in thee. The wicked who are strangers frō the wombe, pretend they
in

in their countenance what they wil yet
 euen in laughter their heart is sad, for
 there is no ioy nor peace to the wicked?
 (saith my God) their heart is moued as
 the Trees of the Forrest shaken with the
 winde. As the point of the Marriners
 compasse, so long as it is not direct to
 the North, trembles continually, so the
 spirit of the wicked (not set vpon the
 Lord) is neuer quiet, but tossed so
 and fro with restlesse perturbations,
 which in a part presenthee feelles, but
 shall better perceiue it when hee goeth
 out of the bodie. For tribulation and
 anguish shall be on the soule of euery man
 that doth wickedly: this is the portion
 of them that forsake God, and wander
 after vanitie. It is good therefore for vs
 to draw neere vnto God, saying with
 David, whom haue I in heauen but thee?
 and I haue desired none in the earth with
 thee. The Lord worke this heauenly
 disposition in vs.

And now to helpe forward our
 earthly minds vnto it, we haue to con-
 sider both the time & place, when and
 where

Pro. 14. 13

10 HOMER

Esa. 48. 22

Esa. 7. 2

10 HOMER

10 HOMER

10 HOMER

10 HOMER

Rom. 2

Psal. 73

2. Things
 profitable
 to help vs
 to this hea-
 uenly dis-
 position.

1
Conside-
ration of
the place
wherein
this Sacra-
ment was
first insti-
tuted.

where our Saviour did institute this sa-
crament. The place is recorded by
Saint *Luke* to haue beene an vpper
Parlour: the consideration of the place
(saith *Nathan*) dooth some way
warne vs that wee should celebrate
this holy sacrament with high & hea-
uently affection. When God gaue the
law, hee came downe from heauen to
the top of Sinai, and *Moses* went vp
from the Plaine to it, and so (saith he)
had familiar conuersatiō with the Lord:
and here as the Lord commeth downe
as low as hee can in this Sacrament for
our capacity, it becometh vs to mount
vp as high as possibly wee can in our
affections, if so bee wee be desirous to
meetethē Lord: otherwise if the Lord
shall abide in his glory and in acces-
sible light, and if man shall lye still in
the darke dungeon of his base and
earthly minde, what familiar meeting
can there bee betweene God and man?
And as for the time, Saint *Iohn* witnes-
seth that our Saviour ordained this sa-
crament when he was to goe out of the
world

2
Conside-
ration of
the time.

world to his father, wherein said *Augustinus*; *Sper. membris in capite datur; quod effundit in illo transiunt sine dubio sequuntur.* Yea; not onely should it nourish our hope; that where he is; there once wee shall be; but should wa-
ken our affection and desire to goe af-
ter him: wee should eate and drinke at
this holy Table, not as if wee were here
to remaine; but should celebrate this
Supper as a Paffenger; standing as
Pilgrimes; with our ioybes girded vp;
hauing our stauers in our hands; ready
to follow our Lord; who is gone into
heaven before vs: and euery day of
our communion should bee a new de-
parting of our hearts out of this world;
vnto our heavenly Father; yea; wee
should receiue this meate from the
Lord; with that warning which the
Angel gaue to *Elisha* in the wilderness;
up and eate; for thou hast yet a great
iourney to goe. This bread is giuen vs;
that in the strength thereof; wee may
walke forward the way which is before
vs: not that wee should lye downe and
rest

August. in
Ioan.

The time
warneth
vs to cele-
brate this
supper like
a Paffe-
ouer.

from the
earth to
heaven
and
1. Kin. 19. 7

rest vs in this wildernesse, as if wee had now attained to the end of our iourney. The Angell wakened *Eliab* twice sleeping vnder the Juniper tree, twice hee touched him and twice bad him vp, eat and walke; at length hee rose and walked in the strength of that bread fortie dayes: But alas, our securitie is greater then his; many a time hath the Lord warned vs of the iourney that is before vs; many a time hath hee proposed heavenly food vnto vs, & now against this day the Lord reneweth his mercy towards vs. The Lord waken vs, and graunt at the length that wee may rise and walke, following the Lord till wee appeare before the face of our God in Sion.

But most of all the meditation of the loue of God is profitable to work in vs this heavenly disposition.

But of all other meanes, the most forcible to rauish our hearts after the Lord, is a deepe meditation of the loue of God towards vs. The Apostle protesteth it is a loue that passeth knowledge, the height & breadth, the length and depth whereof none is able to comprehend; he that at one time cried out,

Out, Come and I will tell you what God
 hath done for my soule, is compelled ano-
 ther time to confesse, O Lord my God
 thou hast made thy wonderfull workes so
 many, that none can count in order to thee
 the thoughts towards vs: I would de-
 clare and speake of them, but they are
 more then I am able to expresse. And
 yet although wee bee lesse able then
 the Elephant at one draught to drinke
 vp the great riuer of Iordane, let vs bee
 content with the wearyed Passen-
 ger willingly to take in so much as
 may refresh vs; we cannot measure the
 waters of the Sea in our fist, nor num-
 ber the stars of heauen; and how then
 shall wee number his mercies which
 are aboue all his workes? shall wee
 therefore not looke to them, nor be-
 holde that glory of God which shineth
 in them? though wee cannot compre-
 hend his incomprehensible loue, (yea
 blessed are wee if it shall comprehend
 vs) let vs notwithstanding earnestlie
 and seruenly meditate vpon it, nor by
 starts and vanishing notions: for as a
 Candle

Psal. 66. 6

Psal. 139

It is not a
 light me-
 ditation of
 this loue
 that will
 raise vp
 our hearts.

o. do. m. q.

e. g. b. q.

Candle dooth not at the first receiue light from the fire, were it neuer so blowne, but if for a time it bee holden constantly to the fire it is at the length enlightened: so it is not vanishing meditations that wil warme our hearts with the loue of God; but if wee shall continue without wearying to exercise our thought vpon this great loue that the Lord hath borne towards vs, it shall happily fall out at length that the powers of our Soule shall be inflamed with his loue, and we shall find the sauour of death in euery thing that smelleth not of his loue.

Neuer
such a loue
shewed as
Iesus hath
shewed vs
to vs.

No greater Loue then this (saith our Sauiour) can bee shewed among men, then that a man should bestow his life for his friends; but that which man is not able to shewe, our Lord, Iesus God and man hath shewed to his children, his good will: for the Loue hee bore to vs, hee gaue himselfe in a sacrifice for our sinnes on the Crosse, euen when wee were his enemies, and hath herein this Sacrament giuen himselfe

a food of nourishment vnto vs : for
 so that Disciple beloued of him dooth
 testifie ; *When he knew that his houre*
was come, that hee should goe out of the
world vnto his Father, forasmuch as hee
loved his owne, vnto the end hee loved
them : therefore did hee institute this
 Sacrament, that therein he might com-
 municate himselfe to them. O wonder-
 full loue, stronger then the loue of Io-
 nathan to David ! When Jonathan and
 David were forced to part company
 because of Sauls Tyranny, Jonathan
 gaue David his garment, his girdle,
 and his armour : he had no better, and
 could giue no better, and so with ma-
 ny teares and mutuall imbracings de-
 parted from him : but our blessed Sa-
 uiour before hee remoued his corpo-
 rall presence from vs, gaue his life to
 redeeme our life from the death : hee
 sent out bloudy sweat abundantly, as
 the witnessers of his burning loue to-
 wards vs, hee poured out an euerlast-
 ing prayer to his father for vs, hee hath
 left behinde him in his last will, his
 peace

Iohn 13.1

Stronger
 then the
 loue of Io-
 nathan to
 David.
1. Sam. 20

Iohn 17

Cant. 4. 9

Chrys. serm.
de corpore
Christi.

Of the
loue of a
mother to
her Chil-
dren.

peace for our portion: hee hath giuen vs his Spirit for a comforter, his Word for a warner, and this Sacrament for a spirituall foode, vntill his second coming againe. No meruaile his spouse in the Canticles, praised his loue to be far aboue the loue of women: for though in some of them the naturall strength of affection be so great, that it makes them endure the painefull bearing and bringing vp of their children with the milke of their breast, yet what is that comparable to this? nothing indeede. Such a loue as here our Sauiour hath discovered toward vs, is not to bee found againe in the world: for whereas mothers (saith *Chrysostome*) eyther commit their Children to Nurses, or else bring them vp vpon the milke of their owne breasts; Iesus Christ feeds vs not with the milke of another, but with his owne flesh and his owne bloud. Necessitie sometime hath compelled the Mother to eate her owne Children, but wee neuer read that compassion hath moued the mother to giue her

her owne flesh to preferue her Children that they should not dye in famine. But our Lord Iesus is that kinde Pelican that sendeth out his owne bloud to nourish his young ; and all this hath our Lord Iesus done , not grudgingly but willingly , preuoked hereunto by that seruent Loue he bare to the glory of God his father, & to our saluation.

Which shall yet appeare more euidentlie out of his owne comfortable saying to his Disciples : *I haue greatly desired to eate this Paffeouer with you:* O word full of consolation ! sundrie Paffeouers had hee eaten before with them , but hee protesteth this was his desired Paffeouer : See you not heere his vnquenchable Loue ? hee knew it was the last he was to eate vpon earth ; hee knew he was to drink no more with them of the fruit of the Vine , till it was fulfilled in his Fathers Kingdome : hee knew that the same night they would betray him , and that after supper a bitter cuppe of Passion was

Z

abiding

A prooffe
of Christs
wonderfull
loue to-
wards vs.
Luke 22

abiding for him, yet his loue overcame all these impediments and made him thinke long to eate of this Pasleouer: and which is much more, before euer hee gaue himselfe to bee crucified for vs vpon the Crosse, hee provided this Sacrament as a meanes of the communication of himselfe vnto vs, thereby assuring vs that his subsequent passion should not defraude vs, but rather afford vnto vs, and make readie for vs, that righteousnesse and life by Christ purchased on the Crosse, and communicated in his holy Table to them who are his. In the one hee was prepared and made ready as the onely foode of our soules to eternall life: in the other hee is applyed, communicated and giuen vnto vs; both of these necessarily behooued to be done for the vvorke of our Saluation. *Sicut enim ad potandum vinum venire nemo potest nisi botrus calcetur ante, & prematur: sic nos sanguinem Christi bibere non posuimus, nisi Christus prius fuisset calcatus & pressus.* It was a great loue which made our

Cyp. lib. 2
Epist. 3

our Sauour content that his blood should be shed out on the Crosse, and so should bee made both a ranfome and a conuenient food for vs; for the Father sent him, *quasi saccum plenum misericordie, in passione conscindendum, ut effundatur quod in eo latet pretium nostrum.* So is this also a new declaration of his love, that before his body was broken and his blood was shed, hee first ordained the meanes whereby it should be communicated vnto vs.

These and many more spirituall meditations should be vnto vs as the breathings of the mouth of God, to kindle in our souls, that little spark of the loue of God, which alas, for fault of entertainment is almost ouer-gone and extinguished with the ashes of our corruption: for seeing our Sauour longed to eate with vs, shall not wee long to eate with him? hee greatly desired to giue himselfe to vs in this Table, and for vs on the Crosse; and shall not wee earnestlie desire to receiue him? hee knew it was the last he should eate vpon

Bernard in
Epiph. ser. 2

What a
notable
comfort
we haue
here, that
this banquet
begun
in earth,
shall be
fulfilled in
heauen.

Luk. 22. 16

Jonah 2. 8

Iere. 2. 13

Cant. 5. 1

Cant. 1

1. Kin. 19. 19

earth, and that after it, heauy sufferings
 abode him : wee knowe that our ban-
 queting here, is the banquet that shall
 be accomplished in heauen : it is begun
 here, it shall not end here. Comfortable
 is that word of our Sauour, *it shall bee
 fulfilled in my kingdome* ; and will not we
 then ioyfully begin this banquet ? shall
 wee be so foolish as to waite vpon lying
 vanities, and forsake our owne mercies ?
 shall we turne our back vpon the foun-
 taine of liuing waters, and digge to our
 selues Cisterns that can hold no water ?
 certainly our darknesse is grosser then
 the darknesse of Egypt, and our hearts
 harder then the Adamant, except this
 burning loue of our Lord Iesus rauish
 vppward our hearts after him. The
 spouse in the Canticles professeth shee
 was sicke of the loue of her glorious
 husband the Lord Iesus : but alas wee
 are not touched with the like loue, wee
 feele not the smell of his ointments, &
 therefore with the rest of the Virgins
 wee runne not after him. *Eliab* touched
Elisha with his mantle, and therewithall
 the

the Lord ioyned his inward calling, and sodainly *Elisha* left his plough of Oxen, and of a husbandman became a Prophet. Now the Lord calls vpon vs by his word and Sacrament. let vs also pray, that the Lord would shed abroad in our hearts by his holy spirit, the sense of that loue of God; then shall wee neglecting all things runne after the Lord, seeking onely to enioy him.

The men of this world meruaile to beholde the sodaine change of life which is made in the children of God by his effectuall calling; they meruaile to see them running so feruently after Christ, seeking him by continuance in prayer, by hearing of his word, by participation of his Sacraments, and that with such an insatiable desire, that in this life they can neuer be satisfied with hearing, reading, praying, and communicating: but if the Lord should in like manner touch their hearts, & let them feeble the power of an inward calling, then would they meruaile no more, farre lesse disdain; yea, they would

Rom. 8

Worldlings who
harry from
Christ, if
they were
touched
with the
sense of
this loue,
would for-
sake all and
follow
him.

1. Sa. 19, 13
Women
would be
changed
like *Mary*
Magdalen.
Luke 7.

And sinfull
men wold
be chāged
like *Ma-*
thew the
Publican.

make hast, and ioynе themselues to the company of the godly : *And Saul also should become amongst the Prophets.* The woman who had liued before a licentious life, would now change it with *Marie Magdalene* : shee had beene a great sinner in the Citie, but became an example of Repentance to all the sinners in the Citie ; she doth prostrate no more her bodie to her carnall Louers, but fallerh downe at the feete of Christ, to craue his mercie ; in stead of her wanton lookes, her eyes poure out teares : and her beautifull hayre, which before shee set out as a proclaimer of her lust, now shee pulleth downe to wipe the feete of Christ. Thus all the former meanes of her sin, shee maketh new witnessles of her repentance. The man in like manner, who had sate all his dayes with *Mathew* at the receipt of Custome, that is, vwho had liued in the sinfull trade of vnlawfull gaine, would now in like manner forsake it : but where the Lord by effectuall calling workes not in the heart an earnest loue

loue of God, no meruaile they lie still in the graue of their sinnes, and rise not to walke after the Lord. Wee are therefore so much the more to vse all the ordinarie meanes which may kindle in vs that little sparke of the loue of God, till it grow vp vnto a great flame, for the farther yunion and coniunction of our soules with Iesus Christ: and this for our disposition towards God.

As concerning our Christian disposition to our neighbour, it is vsuall to the spirit of God to comprise it vnder loue. Our Sauour saith, that loue is the Cognisance of his Disciples: and the Apostle calleth it *The band of perfection, and fulfilling of the Law*, and no meruaile, for loue speaketh with the tongue of every vertue. And the sundry precepts wee are commanded to do vnto our neighbour, are summarily comprehended vnder this one, *Loue one another*. As this Sacrament sealeth vp the communion of the members with the head, so it scales vp the communion of the members among them-

Without
loue wee
cannot be
of the cō-
munion of
Saints.

John. 13. 34

telues: for this bread whereof wee eate
is of many graines of wheate made vp
into one bread; and the wine is the
iuyce of many berryes, collected and
vnited into one, to teach vs that all
the Communicants at this holy Table,
how many soeuer they bee, ought to
agree together in one, like members
of one bodie, as hauing one Father,
one Faith, one Baptisme, one Inheri-
tance, as Brethren quickned all by one
and the selfe-same Spirit: which is not
to bee found againe in all the world,
except in this excellent brother-hood.
As wee cannot be ioyned to the head
without faith, so can wee not be knit
to the members without loue. Stones
and timber cannot make vp a building
till they be ioyned, and sundry peeces
of metall cannot be melted into one
worke without fire; no more can Chri-
stians bee vnited in one mysticall body
without loue: and therefore our Sau-
our at the celebration of this Sacra-
ment recommended Loue to his Dis-
ciples, by a new Commaundement,
which

which hee so called, because it should neuer waxe old: yea, so much doth hee account of it, that he will accept no seruice wee owe to himselfe, without that dutie of loue wee owe to our brethren. *If thou bring thy gift to the Altar, and there remembreſt that thy brother hath ought against thee, leaue thy offering, goe thy way, and first be reconciled to thy brother, then come and offer thy gift.* Of this it is euident, that without loue to our brethren, we can doe no acceptable seruice to the Lord.

In this therefore let vs trie and examine our selues, what compassion we finde in our hearts toward our brethren; what willingnesse to doe them the good wee can; what loue to beare one anothers burthen; what readinesse to forgiue when we are offended; what humblenesse of minde to aske them forgiuenesse against whom wee haue sinned, practising these precepts: *While yee haue time doe good to all men: and againe, Forbeare one another, forgiue one another, even as God for Christs sake forgane*

Of the effects by which our loue should be tryed.

Gal. 6. 10

Ephes. 4

Readiness
to forgiue
rare to be
found.

Micah. 7, 8

Christians
lue now
like Iewes
and Sama-
ritans of
old.

forgane you. The Maieltie of God (although first offended) did first seeke man to be reconciled with him; and shall man that hath offended thinke euill to seek his brother to be reconciled with him? but alas are these fruits of godlines now to be found amongst men? if thou seeke them thou shalt finde them *As the Summer gatherings, or as the grapes of a Vintage cut downe;* though thy soule desire to eate the fruit thereof, thou shalt not finde it: for the good man is perished out of the earth: such as are Christians by name, they lue like the Iewes and Samaritans, of vvhom it is written that they might not conuerse together: to forbear and forgiue one another, to them are precepts of an vncouth language, which they vnderstand not. As a sparke of fire easily kindles a heape of powder, so a small offence remoueth all their affections: they are not slow vnto wrath like the Lord, and far lesse like him in readinesse to forgiue.

As men (saith Lactantius) are mortall,
so

so their anger should bee morrall. Our Sauour saith, the Sunne should not go downe vpon our wrath : the Apostle commands vs to be Children concerning anger and malitiousnesse ; who as they doe not deeply conceiue it, so they doe not long retaine it, but are shortly familiar with them with whom they were a little before offended : but as it was doubted of *Sylla*, *Syllane prior an Sylla iracundia sit extincta*, so is it out of all doubt that in many vipers of this age, anger dieth not till they dye themselves.

And as for dooing of good to their neighbours and brethren, they liue in the world like monsters, or like those Gyants, the sonnes of *Anack* : they alone be the Lords of the earth, as if the world were made for them onely, or they at the least were borne for themselves. Churlish like *Nabal*, shall *Isake* (said he) *my bread and my flesh, and giue vnto David ? all that they haue they account so to bee theirs as if they had not receiued it, or were not the*
Lords

As men
are mortal
so should
their anger
be.

Readinesse
to doe
good to
others is
as rare.

Professors
liue like
the sonnes
of *Anack*,
churlish
Nabal, or
the rich
glutton.

Zach. 11.9

1. Ioh. 4.8

Lords stewards, bound to distribute to the necessities of his Saints ; the rich gluttons , they vse it as a morsell for their owne mouth : *Now my soule shoud haue enough for many dayes*, let Lazarus fare as hee may : they thinke with Cain they are no keepers of their brethren , *that which dieth let it dye*. These and many moe are the common and scene corruptions of this age : wherein we are to examine our selues how farre the renewing grace of the Lord hath made vs to depart from them , and what holy loue wee haue put on : *For hee that loueth not knoweth not God , because God is loue : and hee that loueth not his Brother whom hee hath seene , how can hee loue God whom hee hath not seen ? Hereby wee knowe that wee are translated from death to life , because wee loue the Brethren*. And thus much wee are content to haue touched of our disposition toward our neighbour.

Now last of all concerning our disposition in our selues , let vs be sober , esteeming basely of our selues , highly

of

of the Lords mercie, hungry and
 thirsting for his saluation: and in very
 deed the more wee shall consider how
 God hath magnified his holy name by
 his meruailous mercies towards vs, the
 more shall wee be compelled to cast
 downe our selues before him in all hu-
 militie and submission of our spirits.
 When *Dauid* promised to *Mephiboseth*
 that hee would shew him kindnesse for
Jonathan his fathers sake, *Mephiboseth*
 humbled himselfe to the ground and
 saide, What is thy seruant that thou
 shouldest looke to such a dog as I am?
 but here the Lord our God not onely
 promisseth vnto vs kindnesse for his
 Sonne Christ Iesus sake, but presentlie
 performes it, and inuesteth vs againe
 vvith our Fathers inheritance, which
 we forfeited in *Adam*: and where wee
 were of our owne nature but dead
 dogs, vncleane creatures, dead in sinne
 and trespasses, now behold what loue
 the Father hath shewed vs; hee hath
 made vs partakers of this heavenly vo-
 cation as to be his sonnes and heyres;
 and

2. Sam. 9

Eph. 2
1. Ioh. 3. 1

Like *Jacob*
& the Cen-
turion, the
woman of
Canaan &
Elizabeth.

and shall wee not then in our verie hearts bee humbled before him, acknowledge our great vnwoorthinesse and his excellent mercies? Let vs confesse with godly *Jacob*, I am not worthy (O Lord) of the least of all thy mercies; & let euery one of vs say with the Centurion, I am not worthy Lord that thou shouldest enter within my rooſe. Let vs with the woman of Canaan acknowledge our owne roome: if the Lord should giue vs but the benefit of whelps and dogs, that is, should suffer vs to goe vnder our maiſters Table, and eate of the crummes that fall from it, yet were it more then any way wee haue deſerued: and how then are wee bound to haue our hearts and our mouthes filled continually with the prayſes of our God, who hath beſtowed vpon vs his greateſt mercies, when wee were not worthy of the leaſt, and hath ſet vs downe as Sonnes and Daughters, and Heires at the Table of his Children, that were not worthy as dogs and whelps to creepe vnder it? haue

haue wee not cause to erie out with David, O Lord vvh^t is man that this manner of way thou art mindefull of him? Elizabeth maruailed that Mary came to visit her, and in the humilitie of her heart cryed out, Whence cometh this that the mother of my Lord should come vnto mee? but wee haue more cause to meruaile at the maruailous mercies of the Lord: for what are wee that the fairest among the children of men should be delighted with our loue? & our Lord should come to visit the base estate of his seruants, and communicate himself, his light, his life, and his grace vnto vs? Let no man thinke that I haue multiplyed these places of Scripture vvithout a cause. The beginning of the diuision betweene vs and the Lord, flowed from the pride of our nature; & vnlesse we humble our selues, and be content in our mindes to sit lower then dust and ashes by reason of our sinne, it is not possible wee can be vnired vvith the Lord: this is the counsell that in few vvordes Micah giueth vnto vs:

He

Psal. 8

Luke 1.
Our humiliation necessarily required for effecting our vⁿion with God.

Micah. 6. 8

He hath shewed thee O man what is good,
and what the Lord requireth of thee;
surely to doe iustlie, and to loue mercy, &
to humble thy selfe to walke with thy God.
The Lord is indeede a most high God,
yet hee is neereſt vnto them, and they
goe soonest vp vnto him who are least
in their owne eyes, and tremble at his
words.

With this
humiliati-
on, wee
should
haue also
an hun-
gry for
the Lords
saluation.
Luke 1. 37

And beside this inward humillation
arising of the sense of our owne vnwor-
thinnesse, let vs come with a hunger and
thirst for the Lords righteousnesse and
saluation: For hee will satisfie the hungry;
but the full he sendeth away emptie: one-
ly they that haue the spirituall appetite,
hunger & thirst, are meete to be com-
municants at this holy Table. As that
oyle multiplied by *Elisha*, ceased not
so long as the widdow had any vessel
wherein to receiue it: so shall neuer
that oyle of grace decay, but be multi-
plied and increased vnto all, that with
open and enlarged hearts are ready to
receiue it. Thou therefore, vvhoe art
more readie to faint for spirituall
hunger

hunger then was *Jonathan*; come hither
 put out the hand of faith; care of this
 hony and make thee full; and thou that
 art sicke (with the Spouse in the Canticles)
 for the loue of Iesus come hither, and the Lord
 will stay thee with the flagons of his wine.
 Art thou almost dead like the Egyptian the
 Seruant of an Amalekite, whom *David*
 found in the field? take and eate of this
 bread, and thy Spirit shall returne againe
 vnto thee. But alas, where is this spirituall
 appetite to be found amongst vs? the dead-
 nesse of our hart is lamentable: we see not
 our wants; wee see not his beautie; wee
 smell not his oynment; we taste little of
 his goodnesse, and therefore we make not
 haste to run after him. *David* mourned
 ouer the dead bodie of *Abner*: but alas (if
 wee could) wee haue much more cause to
 mourne ouer our dead soules. Oh that
 there were in vs that holy desire which
David protesteth to haue been in him:
My soule fainteth for the salvation of God:
As the Hart brayeth for the

For the Lord filleth the hungry and strengthens them who are ready to faint;

2. Sam. 3. 33

Psal. 43

Aa

the

Matth. 5

the rimers of waters, and thirstie ground
desireth raine; so my soule panteth after
the liuing God. Blessed are they who hun-
ger and thirst for righteousnesse, for they
shall be satisfied.

These only are the guests and ban-
quettiers that shall eate of the delicacies
vvhich heere hee hath prepared, and
whose soules shall bee delighted with
his fatnesse. These shall goe from this
Table, as *Moses* came downe from
Mount Sinai, & his countenance chan-
ged. They shall arise with *Eliab*, and
walke on in the strength of this bread
all the whole daies of their pilgrimage.
They shall goe on in their way with
Samson, eating of the hony which they
haue found. They shall depart from
this Table, as the two *Maries* did from
the Sepulcher with great ioy. These
shall goe home to their owne houses,
iustified with the Publican, reioycing
because they haue found a treasure and
haue felt the sweetnes of this Manna:
they shall not be able to conceale this
great ioy from Israell, but shall bee
forced

Luk. 18, 14

1. King. 7

forced to tell every *Nathanael* whom they meet, *we haue found the Meſſiah*: and in all time to come their ſoules ſhall cleaue to the Lord without ſeparation, more ſtraightly then the men of *Iudah* and *Ieruſalem* cleaued vnto *Dauid* their King. They ſhall ſay to the Lord, as *Elizeus* ſaid to *Eliab*; *As the Lord liueth, and as thy ſoule liueth, I will not leaue thee*: and with *Peter*, whither *O Lord ſhall I goe from thee, ſeeing thou haſt the words of eternall life*? The Lord worke this ſpiritual diſpoſition in vs for *Ieſus Chriſts* ſake: to whom with the Father and the holy Spirit be all honour, praife, power, might and dominion aſcribed both now and for euer

Amen.

Aa 2

PRAY.

Iob. 1

1st Cor. 7. 39

1st Sam. 5

2nd King. 2,

Iob. 6, 68

PRAYERS FOR PRIVATE houses and families.

Morning Prayer.

O Most gracious God, & louing Father, we hartily thank thee for all thy louing kindneses so abundantly shewed towards vs; for our Election, Creation, Redemption, mercifull Vocation, Iustification, Sanctification, continual Preseruatiō, and for that assured & most comfortable hope which thou hast giuen vs of our Glorificatiō in the world to come. We praise thy gracious goodnesse for so mercifully preseruing vs this present night, and deliuering vs from all dangers both of soule & body: for that thou hast granted vs so sweete and comfortable rest, & hast now presently brought vs to the beginning of this day. And as thou hast safely preserved vs vnto this present houre from all the dangers of this life: so wee beseech thee to continue this thy fauor towards

vs, this day, and the whole course of our life. Suffervs not, by the vaine allurements of this world, to be drawne away vnto sin and wickednesse.

Assist vs with thy grace and holy spirit, that wee spend not our time vainly, or idly, but that we may alwaies be diligently exercised in the duties of our calling, to the benefit of our brethren, and discharge of our own consciences. Grant that in all our consultations, words and workes, wee may ever haue thee present before our eyes. *Amen.*

Euening Prayer.

O Most gracious God, & louing Father, we heartily thank thee for al thy louing kindnes so abundantly shewed toward vs: for our electiō, creation, redemption, merciful vocation, iustification, sanctification, continual preservation; and for that same assured and most cōfortable hope, which thou hast giuen vs of our glorification in the world to come. We do praise thy grati-

ous goodnes for so mercifully preter-
uing of vs this present day, and deliue-
ring vs from all perils & dangers both
of soule and body, and giuing vs all
things necessary for this present life: as
health, food, apparell, & such like. This
gracious goodnes of thine, we beseech
thee ô Lord to continue towards vs for
euer. And here we offer vp vnto thee
our soules and bodies, our liues and all
that we have, in assurance that that can-
not perish which is committed vnto
thee. Take vs into thine hands & keep
vs this night, that our bodies may sleep
and our soules may watch for the com-
ming of thy Son Christ, that so both
our bodies and soules may be the more
apt and the better able to serue thee in
that estate and calling wherein thou
hast thought good to place vs. Amen.

A prayer to be sayd at all times.

WE confesse & acknowledge, O
most merciful Lord, that we are
most miserable and wretched sinners,

As well by the original corruption of
our nature, as by the course of our euill
and naughty life: we haue and do daily
transgresse and breake thy most holie
Lawes and Commandements both in
thought, word & deed. By the meanes
of this sinne and corruption of ours we
doe continually deserue most iust con-
demnation, & to be for euer cast out of
thy presence. Yet such is thy goodnes
againē toward vs, that in mercie thou
wouldst not suffer vs thus in our sinnes
to perish, but hast sent thine owne deare
sonne Iesus Christ to take vpon him
whatsoeuer is due, to reconcile & make
vs at one with thee againē. In him ther-
fore, and through him wee come vnto
thee, beseeching thee for his sake that
we feeling the grieuousnes of our sins,
& groning vnder the burthen of them
may feelee the release and ease of them,
in that we through thy holy Spirit be as-
sured and stedfastly doe beleue that
Christ hath borne the burthen of them
euen for vs. Graunt O Lord that wee
being assured hereof in our cōsciēces

may through thy holy spirit be renewed in the inner man, to hate, detest, and abhor sin, & to study to liue according to thy blessed wil, during our whole life.

We do not onely pray for our selues, but also for all the whole Church, especially such as bee persecuted for thy word: grant vnto them, that whether it bee by death or life they may glorifie thy name to their liues end. Be merciful to this Church of *England, Scotland & Ireland*, we beseech thee good Lord, & preserue every part and member of the same, especially thy seruant *James* our most gracious King: grant him all such gifts, as be needful for so high a calling, to the aduancement of thy glory, & the benefit of this Common-wealth: to the establishing of a perfect gouernment of thy Church; to the rooting out of superstition, and to the gouerning of his subiects in peace and tranquillity. Defend him, O Lord, from al conspiracies, treasons, rebellions; and so work in the hearts of his Subiects, that knowing his authoritie dooth come from thy
hea-

heauenly Maieſty, they may with duti-
full hearts obey him, in thee and for
thee. And here (O Lord) we proſtrate
our ſelues, and yeeld vnto thy diuine
Maieſty, from the very bottom of our
hearts, all poſſible prayſe and thanks
for the wonderfull deliuerance of our
moſt gracious King, the Queene, the
Prince, & all the royall branches, with
the Nobilitie, Clergie, and Commons
of this Realme, aſſembled together in
Parliament, by Popiſh treachery ap-
pointed as ſheepe to the ſlaughter, and
that in moſt barbarous & ſauage man-
ner, no age yielding exāple of the like
crueltie: giue vs grace good Lord ne-
uer to forget this thy great mercie to-
wards vs. Preſerue the Councel, and
Magiſtrates of this Realme, that being
inlightened by thy holy ſpirit they may
defend thy truth, ſuppreſſe wickednes,
and maintaine equitie. Behold all thy
Paſtours, bleſſe their labours, increaſe
the number of them, place ouer euery
church a painful watchman, remoue all
idle lubbers, and confound the power
of

of Antichrist, and turne the harts of the people that they may be obedient vnto thy truth. Behold all those that be afflicted with any kinde of Crosse, that they may profite by thy correction in newnesse of life through Iesus Christ our Lord : in whose name, for these mercies & whatsoeuer else thou knowest to bee needefull for vs and for thy whole Church, wee pray vnto thee as hee himselfe hath taught vs in his holy word, saying: *Our Father, &c.*

The Lord make his face to shine vpon vs and be mercifull vnto vs: the Lord turne his fauorable countenance vnto vs, and graunt vs his peace. The grace of our Lord Iesus Christ, and the loue of God the Father, and the most comfortable fellowship of the holy Spirit, be with vs, preserue and keep vs this day, (or this night) and for euer more.

Amen.

THE

The Table of the first Booke.

Chap. 1. **A** Priuiledge of the Godly that say
God is with them, none can bee a-
gainst them to hurt them.

Chap. 2. Gods fatherly compassion appeares in
that he handles vs most tenderly when we are
weakest.

Chap. 3. The cause mouing the Lord to appeare
to Jacob at this time.

Chap. 4. The first circumstance: the time of the
wrestling.

Chap. 5. The second circumstance: the persons
betweene whom the wrestling is.

Chap. 6. Consolations for the godly afflicted.

Chap. 7. Comfort for Christs souldiers.

Chap. 8. The third circumstance: the manner of
the wrestling, corporall, spiritual, or mixt.

Chap. 9. How wee should behaue our selues in
this temptation we are taught.

Chap. 10. Let vs euer leaue to the word of God;
how strange soeuer his work seeme vnto vs.

Chap. 11. And when hee saw that he could not
preuaile.

Chap. 12. And he sayd, Let me goe.

Chap. 13. What notable effect the felt presence
of God bringeth with it.

Chap. 14. The presence or absence of God; is e-
uer dispensed for the weale of his owne chil-
dren.

Chap.

- Chap. 15. How their inward exercises of conscience, worke in the godly a nearer adherence to the Lord. 79
- Chap. 16. Prayers of the godly must be forcible and acceptable to God, seeing they come from his owne spirit. 86
- Chap. 17. *Iacob* cannot end till God haue blessed him. 93
- Chap. 18. Faith through death espies life. 94
- Chap. 19. The godly in their prayers aboue all things seeke Gods fauour and blessing. 97
- Chap. 20. Worldlings in their prayers dishonor God, and preiudges themselves. 99
- Chap. 21. Faith obtaines euery thing that it craves. 103
- Chap. 22. It is the curse of the wicked to pray & not preuaile; but not so with the godly. 110
- Chap. 23. The Lord by inward exercises of conscience makes his children strong to endure outward troubles which com from men. 117
- Chap. 24. It is a sinful curiosity to seek to know that which God hath not taught vs. 120
- Chap. 25. The Lord sometime refuseth to giue that which his children seeke, that he may giue them other things more fit for them. 121
- Chap. 26. How *Iacob* shews himselfe thankfull to God for the benefites receiued, in two things. 129
- Chap. 27. What sight of God we shall haue in the heauens. 138
- Chap. 28. The other thing wherein *Iacob* shews his thankfulness is his obedience. 145

The Table of the second Booke.

- chap. 1. **A**lso we know that all things worke
for the best to them that loue God,
euen to them who are called according to his
purpose. 151
- Chap. 2. The Priuiledges of a Christian cannot
bee knowne of them who doe not possesse
them. 158
- Chap. 3. Many working instruments of contra-
rie qualities and intentions in the world, yet
agree all in one end. 168
- Chap. 4. All Satans stratagems work for the best
to the godly. 174
- Chap. 5. How death also workes for the best to
Christians. 180
- Chap. 6. How the plots & imaginations of men
worke for the best to a Christian. 183
- Chap. 7. What is a Christians best. 191
- Chap. 8. The Christian is not at his best now : it
is a working onely. 195
- Chap. 9. All things worke to the worst to the
wicked. 201
- Chap. 10. How the Christian is made sure of his
Election and Glorification. 206
- Chap. 11. What comfort we haue in this that our
saluation is grounded on the Lords vnchange-
able purpose. 210
- Chap. 12. Two callings, outward & inward. 214
- Chap.

Chap. 13. Of the inward calling.	217
Chap. 14. In the inward calling the Lord begins at the illumination of the mind.	222
Chap. 15. The loue of God a sure token of an inward calling : and of the commendation of loue.	227
Chap. 16. The first triall of loue.	230
Chap. 17. The second triall of loue.	233
Chap. 18. The last triall of loue.	236

The Table of the third

Booke.

Chap. 1. O F the feruent desire Christians haue to be vnitied with Christ. How inexcusable they are who neglect this holy sacrament. The great danger in comming vnprepared. The parts of the precept; first, that we trie: secondly, that we eat: the last handled first.	245
Chap. 2. Ignorance the Mother of all recusancie to communicate. The reasons of diuers refusals condemned. Better excuses reiected by Christ in the Gospell then these. They consent not to the marriage of the Lamb, who refuse the smallest token of his loue.	254
Chap. 3. Three rules to be obserued in the right discerning the Lords body. First, that euery thing in this Sacrament bee taken in his owne kinde. Who faile in this, and how.	

Secondly, that this Sacrament bee vſed according to Chriſts institution. How the Papists faile in this. Thirdly, that this Sacrament bee vſed to the right ends, and thoſe ends ſet downe. The conclusion of the first part of the precept. 271

Chap. 4. The ſecond part of the precept commands triall before we communicate. The Lord will not that this table bee a ſnare to vs as was *Absalom* to *Amnon*. Banquetters at this table ſhould be holy perſons. 288

Chap. 5. Vnreuerent handling of holy things hath neuer been left vnpuniſhed. The Lord will not ſhew his preſence without preparation. The excellencie of this Sacrament, and an exhortation to come vnto it with reuerence. 291

Chap. 6. Not to put new wine into olde veſſels. Comfort for the tender conſcience caſt down with the ſight of ſinne after triall: two ſorts of trials; the one of things perfect, the other of things vnperfect. Daily triall moſt neceſſary. 295

Chap. 7. What a laborious worke is emioyned a man when he is commanded to try himſelfe. Two things neceſſary for this triall: Firſt, the Spirit of God: Secondly, the Word of God. Many try themſelues by wrong Rules and are ſo deceived. 310

Chap.

...we be holy minded. Secondly,
that towards our neighbours we be loving.
Thirdly, that wee be sober and litle in our
owne eyes. The comfortable fruit arising to
us at this holy Table.

331

Prayers for private houses and Families.

363

FINIS.

